THE WOMEN'S INTERNATIONAL QUARTERLY.

Vol. 8 *July, 1919* *No. 4*

CONTENTS

The World's Y.W.C.A. Emergency Training School.
Impressions de Démobilisés. Mlle. Marie Bruneton.
Canadian Y.W.C.A. National Service:—
(1) Bringing Home the Brides.
(2) Women on the Land.
Dans les Ruines. Mlle. Jeanne Bertsch.
La Vie Unioniste dans le nord de la France, 1914–1919. Madame Dumas et Mlle. Lebaigue.
Le Secours d'Urgence des Régions Libérées de France. Mlle. Javal.
Calcutta Women Students.
Social Service in Canton. Miss C. B. Starkey.
Women in Church Life at Mukden, Manchuria. Miss C. Hotchkis.
The American Y.W.C.A. in North Russia. T. R. Ponsford.
Reviews of Books.
Association and General News.

PRICE 2/- per annum, post free.

Published by The World's Young Women's Christian Association, 22, York Place, Baker Street, London, W. 1.

THE WOMEN'S INTERNATIONAL QUARTERLY.

JULY, 1919.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

The World's Y.W.C.A. Emergency Training School.

AN International Emergency Training School, to be held in Paris July 15th to October 15th, 1919, has been organized by the Executive Committee of the World's Young Women's Christian Association, which now invites applications from candidates who wish to take part in the course. It is launched in view of three facts:

1. A large number of women in different European countries, as they see the needs of their own lands, are eager to devote themselves to some form of social work to meet these needs.

2. Face to face with just the same needs and with urgent calls from many lands, the various branches of the Young Women's Christian Association and the various movements connected with the World's Student Christian Federation are calling out for women leaders, pioneers and workers of all kinds.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

3. Every kind of advance is blocked by the fact that the volunteers coming forward are in the large majority of cases utterly untrained for the specific work required. The characteristics of the Emergency Training School are determined by this situation.

It will be located in Paris. France presents a unique opportunity for international training. Women from many countries are gathered in Paris, bringing with them the wealth of the experience of their own country in social and religious work. The French are doing much thinking along the line of training. The American Young Women's Christian Association is engaged in various forms of war work and post-war work, side by side with the women of Europe. Here we have gathered in Paris at the same time experience, enthusiasm for international co-operation, interesting new experiments as well as successful and tried French work.

It will be thoroughly international. Not only will students be gathered from many different lands, but three or four nations will be represented on the resident staff, as well as several others by the lecturers. No pains will be spared to secure the very best men and women from different lands as lecturers. Opportunity will be given to the students to make close acquaintance with the mentality of other nations than their own, and to gain the breadth of outlook which can only come from learning to see through the eyes of other nations. The school will be bi-lingual, courses will be given both in French and English.

It will be resident. The shortness of the course makes intensive work imperative. The real atmosphere of the organisations promoting the school, as well as the forming of international friendships, can only be secured where students and staff alike are under the same roof. Full time attendance will be required of all the students.

The course will be both broad and practical and determined by the programme of the organisations concerned, Young Women's Christian Association and World's Student Christian Federation. That programme is three-fold, symbolized by the Triangle, and endeavours to meet the needs of body, mind and spirit; the widest possible social programme, inspired by loyalty to Jesus Christ and carried out according to His teaching.

The curriculum will include, among other courses :

1. The study of social problems connected with Association work, such as social hygiene, the principles of recreation, labour movements and legislation.

2. The study of the present day conditions, social, intellectual and religious, in the countries in which the students will be working.

3. The study of the history, principles and methods of the Young Women's Christian Association, Young Men's Christian Association and World's Student Christian Federation and other international movements.

4. A study of the religious programme of the Associations, including courses in religious psychology, Bible study and apologetics.

5. Laboratory work, including the visiting of many important pieces of social and religious work carried on in Paris, and a personal share in certain forms of work.

FEES.—The fees for living and tuition during the three months will amount to about 975 francs, and a certain number of scholarships will be provided in cases where it is necessary, some covering tuition only, some tuition and living expenses. In making application, please state if a scholarship would be required.

APPLICATIONS.—Application for entrance should be made to Mrs. E. C. Carter, Y.W.C.A., 8, Place Edouard VII., Paris, stating name, address, age (22-40 years), schools or university attended, previous experience, and work proposed to be done in the future. Application should be made as early as possible as the number of places are limited. Full references are required. When possible, references should be given from the leaders of the Young Women's Christian Association or Student Christian Movement in the country of the candidate.

Impressions de Démobilisés.

Marie Bruneton.

Ce n'est pas toujours gai d'être démobilisés. . . .!

On s'était tellement réjouis, cependant, de cette heure qui représentait le summum de tous les bonheurs pendant les longues années de solitude, d'exil, de danger pour les hommes, de luttes et de souffrances pour tous. Et puis, la réalité n'a pas absolument répondu à notre attente.

Il y a eu, avouons-le, la rentrée dans les rangs obscurs de "l'arrière." Là-bas, c'étaient l'exil, la solitude, la séparation, mais aussi la collaboration à un devoir si beau, si grand, si impérieux, qu'il rendait tous les sacrifices possible, presque faciles. Maintenant, il faut se passer de la petite auréole dont nous entouraient volontiers les familles, et qui n'était pas désagréable, bien qu'imméritée. Puis, c'est le choc avec les petites réalités de la vie de l'arrière. L'acceuil un peu agressif du "civil": "Ah, ça vous ennuie d'avoir à vous débattre avec les tickets de pain et de charbon, de faire queue pour le chocolat et le café, de manquer de cigarettes? C'est bien fait, c'est votre tour maintenant. Vous êtes allés courir des aventures, au moins intéressantes si parfois risquées, et nous, voilà quatre ans qu'on souffre des maux sans gloire dans un silence obscur—à votre tour, mes amis, c'est bien fait." Sans parler du démobilisé qui, rentrant pour trouver sa place prise, se sent entouré d'une commisération mêlée de pitié: "Il a cherché à faire son devoir, bien sur, mais enfin, s'il avait été un peu plus débrouillard . . . ce n'est pas un débrouillard!"

Ils ne regretteront jamais d'être partis, certes, et d'avoir fait leur très simple si parfois héroïque devoir. Le souvenir de l'effort fait sera une pierre solennelle posée sur le chemin de la vie, leur rappelant un idéal très pur. Mais ils voudraient connaître la raison du malaise qui les étreint, qui mélange tant d'inquiétude à la joie si attendue du retour, qui empêche de se sentir "à la page" de la vie civile retrouvée.

Voilà—nous avions toujours pensé retrouver, après la guerre, l'ancien nous-même qui se réadaptérait tout natur-

ellement à l'ancienne vie d'autrefois, aux précieux souvenirs que l'éloignement faisait paraître plus parfaits et plus précieux encore. L'ancien nous-même aurait repris la page interrompue et l'aurait vécue dans la douceur qui suit un grand bouleversement et un grand effort accompli. Et l'ancien nous-même n'est plus. Nous avons changé—avons-nous tort, avons-nous raison?—et la vie qui nous entoure ne répond plus à beaucoup de nos besoins—a-t-elle tort, a-t-elle raison?—pire que cela, nous nous sentons parfois douloureusement des étrangers au milieu de nos plus chères affections et occupations d'avant la guerre.

Et nous nous sentons peut-être plus qu'ailleurs des étrangers dans ce qui fut pour nous autrefois une famille, un asile spirituel : *dans nos Eglises.*

Quand la déclaration de guerre puis la mobilisation nous eurent en 24 ou 48 heures transplantés du chaud centre familial dans des milieux absolument imprévus—nous nous sommes sentis pendant bien des semaines comme des explorateurs en continent nouveau. Tous nos appuis habituels de pensée ou d'action ont disparu. Parmi nos compagnons de vie nous sentons naître de vraies sympathies, mais pendant bien longtemps nous cherchons en vain l'âme sœur qui entre en communion avec la nôtre dans les profondeurs. D'où un grand isolement, l'habitude de trouver en soi seul ce qu'autrefois nous donnait notre entourage, puis une formation nouvelle de tout notre être qui devait se poursuivre pendant quatre ans et demi, au contact de tous les esprits, de toutes les volontés, de toutes les croyances de la France entière.

Dans la ville de France que la guerre a faite la plus tragique, la plus glorieuse, la plus française de toutes, c'est tout d'abord une vision d'horreur ininterrompue. Le vieil évêché, avec les sveltes colonnades et les dentelles de son cloître, la majesté de ses salles voûtées, la solitude de ses profonds couloirs, à beau prêter à l'hôpital sa beauté, la souffrance s'étale en gémissements, en cris inarticulés, elle se lit en angoisse muette sur les visages décolorés de ceux qui vont mourir tout seuls. Ce sont d'abord des typhiques que l'affluence des malades oblige à mettre jusque dans les caves voûtées des sous-sol. Ils sont là côte à côte, gisant inconscients, semblables à des cadavres déjà sur les couchettes qui seules meublent les salles. Un bout de bougie par terre, de ci et de là, pas de chauffage, pas

d'éclairage, pas de matériel, pendant les premiers jours de presse.

Ensuite, et pendant des mois, c'est la longue et incessante théorie des blessés. Les rondes de nuit, lanterne à la main, dans ces innombrables salles, couloirs et escaliers d'où la paix a fui, où pas un coin, semble-t-il, n'est exempt d'une plainte, d'un râle, d'un appel au secours. La salle des "crânes" d'où l'inconscience de presque tous n'exclut pas les appels inarticulés ; cette autre, où un amputé des deux jambes supplie qu'on change de position son torse douloureux. On est lâche, on hésite parfois avant d'entrer. On sait que cinq ou six, dans cette salle, endurent des souffrances terribles. Plusieurs sont condamnés, il faudra les laisser mourir seuls pour courir au secours de ceux qui peuvent vivre, et nos soins seront toujours insuffisants et impuissants pour soulager la misère qui règne déchaînée dans cet enfer, et nos efforts mêmes nous feront encore plus sentir notre impuissance.

Les horreurs de la guerre—tout autour de nous c'est souffrances, luttes, forces brutales déchaînées. Il faut se raidir, refouler sa sensibilité pour ne pas être submergé, pour pouvoir offrir un peu d'aide forte et ferme à tant de souffrances. Mais on a peine à se receuillir, à penser—l'âme semble pétrifiée, on a peine à la nourrir, il faut un véritable effort pour prier. Que demander ? Le problème de la souffrance se pose tout autour de nous, la souffrance possède tout, envahit tout, et moins que jamais ne veut livrer le secret de son pourquoi ni de son comment. Nous tâtonnons dans l'obscurité ; cependant il nous semble de plus en plus que notre âme doit vivre quand même, que si nos questions restent sans réponse, il faut l'accepter, sans imputer à Dieu tant de souffrances.

En nous réveillant de la léthargie spirituelle qui nous avait envahis par le premier choc de la guerre, il nous est de plus en plus impossible de penser, comme les hommes se plaisaient à le faire, en temps de paix à plusieurs Dieu pour les mêmes hommes dont les souffrances sont si pareilles et les rapprochent tellement. Nous voyons plutôt un Dieu écoutant toutes les requêtes, de quelque façon qu'elles soient exprimées, s'adaptant à tous les besoins de la souffrance, et répondant par le don d'une force surhumaine à ceux qui l'invoquent.

Peu à peu on s'habitue, on apprend à voir souffrir, un

apaisement se produit, il semble que la vie spirituelle reprenne, elle aussi, mais pas suivant les formules ni les habitudes d'autrefois. Un jour elle se fortifiera d'un moment passé sous les hautes voûtes de la cathédrale, asile de paix où il fait bon causer avec son âme un moment, s'assurer qu'elle vit encore.

Un autre jour ce sera, au cours d'une conversation avec un compagnon de vie, le contact soudain de deux âmes qui se rencontrent, et qui en éprouvent une joie si rare et si profonde. On cherche en général l'édification dans les Eglises, nous la trouverons dans des actes. Le prêtre infirmier qui, après avoir un matin dit la messe avec une conviction qui force le respect dans la majestueuse chapelle des évêques—sans perdre cinq minutes passe dans un couloir, revêtu de la blouse grise, portant d'une main le seau, de l'autre un petit balai, aussi attentif et consacré à l'accomplissement de son humble besogne journalière d'amour qu'à celui des rites solennels de son culte.

Des années ont passé, la guerre est devenue pour tous une habitude. Les hommes, eux aussi, se sont habitués à souffrir, et ils le font si simplement. Ils grognent, ils "rouspètent," c'est entendu (ils ne seraient plus le soldat français sans cela), mais ils obéissent, ils supportent. Quelquefois on surprend une faiblesse : dans un coin un homme qui pleure, regardant la photographie de sa femme et des petits : si loins au delà des mers. "Je n'ai pas reçu de leurs nouvelles depuis cinq mois!" Mais en général une gaîté, un peu goguenarde bien qu'héroïque, enlève la situation.

On s'est habitué au dévouement aussi, et les "adoptions" entre camarades de maladie sont courantes. Voici C. tailleur, qui s'est fait le père nourricier d'A., cultivateur. A. est un dysentérique, condamné, qui mettra longtemps, longtemps à mourir. Mais C. ne veut pas perdre l'espoir que son enfant lui sera laissé après tant de soins, car il lui appartient maintenant. De lui A. accepte ce qu'il n'accepterait même pas de l'infirmière. C. ne pouvait se consoler de sa mort, il la ressentait comme un chagrin personnel, et la tombe d'A. le solitaire a été plus soignée qu'aucune autre, une petite barrière, qui a coûté gros à la bourse de C. étant venue entourer soigneusement les cailloux qui là-bas refusent la douceur de toute plante vivante à nos morts.

En vérité une seule chose est nécessaire, un Dieu

d'amour qui inspire l'amour. Cet amour inspirant et transformant les vies les plus modestes sera la religion de tout le monde. Au problème de la souffrance sans apporter de solution a répondu cependant l'amour triomphant qui rend la vie possible.

Le devoir et l'amour, des vies toutes simples et des morts toutes simples, voilà les plus belles prédications, et que nous avons constamment sous les yeux.

Car ils meurent tous si simplement. Pour l'un d'eux qui traverse ses dernières heures dans une lucidité parfaite, se voit mourir minute après minute, et, dans un calme admirable, malgré son angoisse, délivre ses derniers messages : " Mes parents, vous leur direz que je suis mort dans la foi qu'ils m'avaient donnée, en pensant à eux. Vous écrirez à ma fiancée. Maintenant adieu, vous avez été ma consolation pendant ces quelques jours." Pour l'un de ceux là, presque tous meurent sans paroles, sans adieux, sans rien " à raconter." Mais leur mort est héroïque, car auparavant, ils ont vécu. Ils ont aimé la vie. Et s'en détacher, sentir la maladie insidieuse vous miner gravement, voir les camarades, atteints comme vous, disparaître l'un après l'autre, c'est dur.

Cependant ils ne se plaignent pas, ils ne demandent rien. Parfois ils vous suivent d'un regard d'angoisse ; ils cherchent à lire la vérité dans vos yeux, votre maintien, ils risquent une seule fois un mot timide : " Est-ce que je m'en tirerai ? " Puis, dociles, ils se prêtent à tous les soins comme des enfants obéissants et confiants. A travers leur souffrances ils pensent aux autres. Tel le " petit marchand de cerises," un enfant de 20 ans, qui veut toujours partager les portions un peu délicates avec le camarade qui le soigne, qui n'appelle qu'à la dernière extrémité, crainte de déranger et fatiguer. " Quand irez-vous en permission ? Eh bien, je dirai à ma mère de vous donner un beau bouquet de lilas ou de roses." Bien de mois après qu'il été couché sous le sol aride du cimetière lointain, sa mère, dans les sous-sol des Halles, nouait en pleurant le bouquet de lilas blanc que son fils bien aimé, le Benjamin des dix enfants élevés à la sueur de son front, avait tant recommandé dans une de ses dernières lettres, de ne pas oublier.

Une prédication aussi, cette mère qui a élevé ses enfants du travail de ses seules mains, descendant tous les matins des trois heures au carreau des Halles, qui arrête ses

larmes : " Je n'ai pas le droit, c'est pour la France, et puis il me faut penser à mes autres enfants."

Nous n'avons pas seulement, pendant la guerre, reçu les prédications de la vie et de la mort, mais aussi parfois avons-nous eu l'occasion de retrouver quelquechose de nos habitudes religieuses d'autrefois, s'adaptant aux circonstances nouvelles. Dans une île lointaine, un aumônier venait de bien loin nous trouver, le dimanche, quand le vent le lui permettait, car alors son cheval voulait bien s'engager sur la longue route. Nous étions cinq, trois catholiques, et deux protestantes : nous nous asseyions sur des bancs, en congrégation, et nous jouissons de l'intimité de notre culte. Naturellement, nous "partagions" nos religions, et allions, dans les grandes occasions, toutes les cinq au culte protestant, et toutes les cinq à la messe, dite sur une caisse à lait en guise d'autel, à la popote des officiers.

La veille de Noël, cette année là, nous eûmes une messe de minuit dans une baraque brillamment illuminée où tout être vivant et valide dans le camp s'était rendu. Et le lendemain matin, un culte protestant sous une petite tente marabout, ornée de drapeaux, de branches d'olivier dans des douilles d'obus : par l'échancrure de la toile se dessinait la mer bleue et les montagnes roses. Les deux réunions nous laissèrent un profond sentiment d'unité, de paix, de fraternité.

Ailleurs, dans une baraque de planches, toute pareille aux baraques des malades, nous passions une heure tous les dimanches. Un aumônier, qui paraissait très près de nous, très humain, dans son bleu horizon pareil à tous les autres, nous disait simplement des choses qui s'appliquaient à notre vie journalière, et en même temps répondaient aux besoins intimes de notre vie intérieure. (Beaucoup d'aumôniers réduisaient leurs insignes au minimum et faisaient le moins visibles possibles leurs galons de capitaine. C'étaient les mieux aimés, ceux dont on disait, la figure s'éclairant : "c'est un chic type celui-là—il mange aussi bien à la gamelle avec nous sur le bord de la route qu'à la popote des officiers.")

Ailleurs encore c'était dans la chambre haute d'une maison indigène blanchie à la chaux, ornée de superbes nattes d'oignons roses et de rangées de pastèques solennelles. Par les fenêtres étroites on voyait s'étirer les buffles

dans la cour de la ferme, voleter les pigeons autour d'un minaret. L'entretien était simple et court, car deux fidèles seuls parfois formaient l'auditoire. Qu'importe, ils n'en gardent pas moins précieux souvenir de la communion des cœurs ressentie pendant que rapidement le crépuscule descendait sur la chambre. Et si la prédication était courte dans le campement le "sergent du matériel" avait gagné l'estime profonde de tous—sa droiture, sa conscience parfaite dans l'accomplissement de ses devoirs étaient reconnus par tous comme le drapeau de ses convictions religieuses et évangélisaient plus que beaucoup de paroles.

Et puis, tous les jours, nous avions deux heures où l'édification s'imposait. Le matin et le soir la lumière, toujours belle, devenait admirable, se jouant parmi les nuages et les assistant de feu le matin, mettant une gloire d'or en fusion le soir derrière la montagne, couverte de neige au grands sapins glacés. Chaque regard jeté sur cette merveille, ne fut-ce qu'en passant, était un apaisement, une bénédiction, et un appel à l'au-delà.

Les permissionnaires, quand ils rentraient, trouveraient un "arrière" qui luttait, qui se débattait dans mille difficultés, un arrière un peu sévère et un peu triste. Mais ce qui paraissait plus triste que tout le reste, c'étaient les Eglises! Entre leurs murs austères, un auditoire accablé n'entendait parler *que* de la guerre, s'appesantir sur ses douleurs et sur son châtiment. . . . Cela étonnait un peu les permissionnaires, car, dans une insouciance peut-être coupable, ils avaient complêtement renoncé, à l'avant, à philosopher sur la guerre, trouvant que cela ne menait à rien, et sentant que l'entrain et une gaîté parfois enfantine étaient indispensables à maintenir le moral. Les Eglises n'auraient-elles pas dû s'essayer à apporter un peu de cet optimisme à nos frères de l'arrière? Autre chose encore nous gênait, nous choquait presque—la façon dont notre Eglise, nos habitudes religieuses, insistent sur la mort, s'attardant autour d'elle à renfort de mise en scène et concours de peuple, en faisant quelquechose d'innatendu, d'anormal. La guerre nous a montré que la mort est une chose toute simple—que celui qui tombe est instantanément remplacé par un autre; que ceux qui restent ne le pleurent pas en public, ni longtemps, parcequ'il faut maintenir son courage pour vivre, en attendant de mourir, demain, peut-être, et parcequ'au fond de leur cœur est

un temple sacré où la mémoire du disparu vivra à tout jamais. On ne le pleure pas parcequ'il a bien vécu, et qu'il est mort en brave dans la tranchée ou à l'hôpital. Ne fera-t-on pas aux civils qui s'en vont l'honneur de les traiter de la même façon ?

Et maintenant que le retour est définitif, pourquoi nous trouvons-nous si souvent dépaysés dans nos Eglises, pourquoi y étouffons-nous et sommes-nous tentés de chercher et trouver la vie en dehors d'elles ? Pourquoi avons-nous besoin de plus d'air, de plus de vie, pourquoi n'y trouvons-nous pas ce quelquechose de très humain qui soit en même temps très divin dont nous avons besoin ?

Mais à penser ainsi un remords nous prend : ces Eglises qui maintenant ne nous parlent plus comme nous le voudrions, ce sont pourtant celles de notre enfance—nos parents nous y conduisaient, elles ont tout le parfum des souvenirs. C'est là que le grain avait été semé que les réalités et les souffrances de la vie devaient faire germer. Dans l'Eglise aussi se sont exercés nos premiers efforts d'activité pour les autres. Nous y avons récolté ces premiers fruits si doux à savourer, vu s'y ouvrir des horizons. . . .

Si tous ces précieux souvenirs ont été, même inconsciemment, le viatèque, l'inspiration de nos années de guerre, nous devons beaucoup à l'Eglise de notre enfance. Pourquoi donc ne nous aide-t-elle pas mieux à réaliser notre désir d'après guerre : ne plus vivre que ce qui vaut la peine d'être vécu ? Pourquoi nous semble-t-il maintenant que c'est en dehors d'elle que se trouvent le plus de besoins, le plus de travail pour nous et peut-être de réalisations ? Pourquoi donc l'Eglise nous semble-t-elle maintenant une parente âgée avec qui nous ne parlons plus la même langue ?

Cette parente aurait soudain vieilli de vingt ans, et nous ne sommes plus à la même page. N'aurait-elle pas vieilli si soudainement parcequ'elle a négligé de *vivre* ces cinq dernières années, les années de guerre ?

Qui a tort, qui a raison ? Qui doit changer—nous ? L'Eglise ?

Canadian Y.W.C.A. National Service.

1. Bringing Home the Brides.

In the sunshine of peace our soldiers return to their native land, the dark cloud of warfare lifted, the cloud under which they left our shores and embarked on the great adventure. But the *boys* do not come back. They are gone for ever. In their place come men, men who have proven their manhood, whose spurs, spiritual and military, have been won in desperate conflict. Many who left in a state of single unblessedness, married in the first year of the war and are returning with wives and children; others are bringing their brides who make the adventure into matrimony and Canada on the same trip. This return calls for a reception differing from that accorded to mere men accustomed to the rigours of camp life, but the greathearted men and women of St. John, New Brunswick and Quebec know just how to express the feeling of Canada for those who return and for those who are new members of our large family.

While during the summer months Quebec is the port of entry, during the winter, by virtue of the geographical location of St John, its citizens have become Canada's official welcomers of our returned soldiers, and right royally does the old city down by the sea open wide its doors and extend the warm hand of welcome. To the homesick men who have been yearning for a glimpse of their native land through years of the horrors of war this seems indeed the very gate of heaven.

To some of the wives coming from Overseas, the prospect was not one of unalloyed bliss, for mischievous pens and tongues had set a mental wave in motion, that made the English, Scotch and Irish brides fear that some of the Canadian homes might have preferred Canadian brides for their soldier sons. However, their reception by the women and the men of St. John, banished all such fears. As one of the brides confided to a member of the Reception Committee, "We were told in England that Canadian women would greet us with bad eggs, but instead we have

been treated like royalty." Canada recognises in these young women from the British Isles, these whose kindness in hours of loneliness has won the hearts of our boys, the kind of women who, with few exceptions, are the type of citizens of whom Canada will be justly proud.

The Soldiers' Reception Committee of men and women has done valiant service ever since the beginning of the war in meeting boats, early and late, and distributing comforts. With the prospect of thousands of women and children coming in addition to the soldiers when the Armistice was declared, it was felt that only by thorough organization could the situation be met. A Citizens' Welcome Committee was formed of nationally organized societies, such as the Young Women's Christian Association, the Red Cross, the Women's Christian Temperance Union, Protestants of all denominations, and Roman Catholic societies, all working together harmoniously, sub-dividing the work in such a manner that every detail that may add to the comfort of the guests is attended to. Having secured permission from the Dominion Government, the Dominion Council of the Young Women's Christian Association extended the work of its Travellers' Aid Department to meet this emergency by placing two efficient national workers, Miss Perry and Miss Woods, in charge of a reception and rest room for those returning, especially the women and children.

A spacious room in the Immigration Building was prepared by the military authorities. The Young Women's Christian Association Hostess House of Ontario shipped their no longer needed furniture, and with the splendid local assistance the rooms were arranged. Bright, airy and warm, they are a perfect haven of rest to the weary women and children, who on one occasion numbered 900, over 300 being children.

One side of the long room has a row of dainty white cots, which soon are filled with travel-worn occupants. Opening off this large reception room is a smaller room fitted with beds for those who are ill, and off this a nursery and lavatory, where unlimited supplies of hot and cold water, towels and soap, turn out "new women and babies for old." Adjoining this is the Red Cross dispensary with a trained nurse in charge, where supplies and medicine are given out. Back of this is the kitchen, and connecting the

reception room is a serving table, where under the direction of Young Women's Christian Association workers the local Volunteer Aid Detachment serves hot drinks, sandwiches and cakes.

Off the boats, up the long stairs, and "Welcome Home" says the great streamer at the head. Along through the Immigration Offices all must pass, and many have a long wait. The welcome is repeated by voice and handshake of the ladies of the Reception Committee, who keep the babies and the bundles, so that mother can attend to all papers with a free hand and a free mind. This done, all move on to the rest room, which with its dainty curtains, bright chintz cushions, piano, reading and writing tables is most inviting to the sea-sick travellers. Outside the rest room are the Y.M.C.A., the Salvation Army, and the Knights of Columbus booths, which cater to the needs, internal and external, of the soldier. The Military Information Bureau and Canadian Pacific Railway offices do a land office business in answering questions, and the Patriotic Fund booth aids both the soldier or his dependent financially if necessary.

Rested and refreshed, the next step in the long journey must be arranged. The local assistants and the Young Women's Christian Association secretaries are everywhere, ascertaining destinations, seeing that babies, bundles, bags and boxes are collected for the first train to pull out. The Red Cross superintendent sees that a nurse, with full equipment of supplies and loads of extra blankets is on every train. This is one of the greatest comforts to those with small children. This goes on all day, welcoming the coming and speeding the departing guest, until the last train-load disappears, possibly at eight or nine at night, if, as sometimes happens, several thousands arrive the same day.

Then comes the clearing away of the wreckage, cleaning of the rooms, stocking the dispensary and the pantries, changing the beds, and getting all ready for the next boat load.

This fine piece of national service, warmly welcoming our own men and those whom they bring with them, does not begin or end here. Its source was in the sending to England as soon as hostilities ceased of the Young Women's Christian Association National Immigration

Secretary, Mrs. Burrington-Ham, who went to the authorities to secure space in which to open a bureau for the information of soldiers' dependents coming over. After many difficulties and delays this was accomplished, and Mrs. Burrington-Ham's assistance was of the greatest value to the women. "The Godmother," as they appreciatively called her, succeeded in placing upon each boat bringing a number of women and children a ship secretary, who looks after their needs in every possible way, aiding the sick, cheering the well, carrying babies, and when time and *mal de mer* permit giving talks on conditions in different parts of Canada, that newcomers may not be utterly at sea when they land. Motherless children coming with their fathers are her special charge until placed with friends. The end of this work, only we cannot speak of the end of the infinite, but rather the follow-up of the port service, consists in writing to the Young Women's Christian Association secretaries in each town and city to which the newcomers go, and asking them to locate them as soon as possible, call upon them, put them in touch with a Church of their denomination, and do all possible to make this new land a home land to these welcome members of the nation's family. Letters of appreciation from East and West pay tribute to this great interest taken by the Canadian women. This long chain of welcome from England to the Pacific demonstrated in magnified form the work that has been carried on for years by the Young Women's Christian Association Immigration and Travellers' Aid Departments. Its scope and fitness are such as appeal to the imagination of many who cannot be there in person but who can by financial support strengthen the hands of the workers.

M. Elizabeth Becker.

II. Women on the Land.

The Agricultural Department of the Canadian Young Women's Christian Association has been hard at work this spring arranging with farmers and fruit-growers for camps of girl-workers for the season. Last year there were thirty-eight camps in operation in Ontario, and so successful was the enterprise that this year will see an increase in the number. This war-time effort to meet the needs

of labour shortage is being continued in time of peace as a wise utilization of woman-power available for seasonal work without dislocation of all-the-year-round occupations. It is now past the experimental stage, and is recognized as of great commercial value to the country in saving fruit and other crops, which but for this new labour party might go to waste. While many camps are for fruit-picking only, others begin with planting, seeding, hoeing and pruning; some pick vegetables, work in canning factories, drive trucks to the canneries or to market, milk and care for cows and dairy or take charge of poultry. The camps run from May to October according to local needs.

For the past two years the Young Women's Christian Association has undertaken the housing, provisioning, and chaperoning of the girls sent out by the Department of Trades and Labour of the Ontario Government for work on the land. When a request is received from a district and the contract signed, the National Young Women's Christian Association Agricultural Secretary at once begins to make arrangements for the housing. This is by no means an easy task as there are so many points to consider. The essentials are a healthful location, proximity to work, good water supply close at hand, and convenience for reaching the camp with food supplies. A camp centre equivalent to a six-roomed house is required of the farmer. This is necessary for bad weather, and for keeping clothing and supplies. Usually tents are the popular sleeping accommodation. Last year the camps ranged in size from 10 to 100 girls, and during the season over 1,200 girls were placed, 900 of whom were college girls. To keep 1,200 girls healthy, busy, and happy is no sinecure, and it says much for the character of the girls and of the housemother that, in face of difficulties that will arise in any new experiment, they stuck to the job and brought it to a successful issue. The supervision of these camps meant constant travel for the secretaries, who in the national service car covered over 8,000 miles in going to and fro in Western Ontario.

The work in British Columbia was in some ways more extensive than that in Ontario, for there were no Government Labour Exchanges there to recruit the workers and to make arrangements with the farmers. All this, as well as placing the workers, arranging to house them, the sup-

plies and supervision, lay with the Young Women's Christian Association.

In addition to this, British Columbia had the worst plague of mosquitoes known for years. The growers expected to lose their crops, for they did not expect the girls could, or would, endure it ; but they simply would not give in and let the fruit waste when the need of the men overseas increased the necessity for saving every bit of produce. The same indomitable spirit that made their brothers in France go over the top with a song and a cheer made those equally patriotic Canadian girls face the tortures of the singing, stinging pest of the West. But these light tribulations so bravely borne have worked together for good for scientific extermination of the mosquitoes. This year the Government of British Columbia has taken over this work entirely.

While this work was of tremendous value to the country materially speaking, it was also of great value in showing the girls both sides of the labour question. This viewpoint also gave all concerned a better understanding of the agricultural situation in relation to national affairs, and by no means least in value is the *bonne entente* established between country and city people.

While the girls worked very hard at times, there were many compensations. The healthful outdoor life, congenial friends of their own age, and usually of their own pursuits, and the satisfaction that they were performing a real national service made the discomforts seem very trivial. There, too, many of the girls, who had often spent the summer camping purely for pleasure, said this was just as good fun and much more worth while. Conditions this year will be more satisfactory as to wages, housing, and hours of work. The nine-hour day is now the rule, and the growers have thus far in every case met the girls' requests, and are laying various plans to make the camps enjoyable. Recreation rooms and good times will be arranged so that it will not be all work and no play.

Dans les Ruines.

Jeanne Bertsch.

Qui pourra rendre jamais l'impression d'intense oppression qui vous saisit plus on se rapproche du malheureux pays, théâtre de la guerre ? Le train court et se hâte ; aux gares endommagées succèdent des villages en ruines. Le long du talus se creusent les obus, toujours plus nombreux ; puis, ce sont des forêts meurtries, aux arbres coupés, brulés, se dressant en squelettes dans un paysage toujours plus triste. Maintenant les trous d'obus se multiplient, se touchent, dans un enchevrètement de fils de fer barbelés. Dans la lugubre plaine des monceaux de ferrailles se dressent vers le ciel, monstrueux assemblage où l'on ne reconnaît plus rien. Au loin, la silhouette d'une ville sur la colline semble encore entière. Hélas ! Plus on approche, plus le cœur se serre.

La pluie fine et froide ajoute à l'horreur du tableau. Tout croule, tout tombe, tout se désagrège. Pauvres maisons sans fenêtres ! Parfois, au milieu des décombres, tout là-haut, un berceau encore est accroché. Où est l'oiselet privé du nid ? Les rues défencées sont pleines d'innommables détritus que l'on sort à grand' peine de ces caves et de ces murs branlants. Un peu de toile cloué ça et là aux ouvertures montre que des êtres humains habitent là. On manque encore de tout, même d'eau, que l'on distribue tous les quinze jours en tonneaux.

Les maisons ayant été méthodiquement pillées, on n'y trouve plus rien. Mais l'amour du sol natal est tel qu'on revient quand même. Une petite réunion chrétienne s'est reformée dans ces ruines. Elles sont quatorze vaillantes ces enfantes ! Le temple est en ruines ; le pasteur n'est pas revenu : elle font l'école du dimanche. Leur présidente est partie, mais elles se réunissent et elles étudient l'Evangile. Aux murs détruits de leur ancien local se trouve encore accroché ce verset : " Soyez toujours joyeux." Elles l'ont pris pour devise, et c'est une merveille cette jeune foi si triomphante au milieu de tout ce désastre.

Ailleurs d'autres jeunes filles nous disent leurs expériences pendant la guerre. Elles ont cruellement souffert de la faim, de l'angoisse perpétuelle, de la fuite obligatoire,

laissant tout ce que l'on aimait, tout ce qui était le foyer si doux et si cher. Mais la prière les a soutenues, elles ont sentie leur Sauveur avec elles. Il les a conduites, guidées, gardées. Dans le temple délabré la pluie ruisselle sur le pasteur, mais où trouverait-il un troupeau plus attentif, plus avide de la parole de Dieu ? Et c'est partout la note dominante. Les pasteurs qui ont pu rester à leur poste ont eu des ministères admirables ; ceux qui reviennent trouvent le terrain tout préparé pour la bonne semence. Les jeunes filles malades, anémiées sont légion, mais personne ne se plaint. Il faut insister pour savoir quelles ont été les souffrances endurées, les punitions de la Kommandatur, l'interdiction de manger les fruits de son propre jardin, les réquisitions de matelas, les amendes, les déportations, les évacuations . . . le martyrologue est long. Dans la joie de la délivrance, ces braves gens sont sans haine. Ils ne veulent plus penser au passé, quoique leur cœur se serre en pensant à leur temple violé, transformé, sans necessité aucune en écurie. . . .

Ailleurs une famille va partir, avec quelques pauvres tallots, pour l'endroit où se trouvait son cher village, dont rien n'existe plus. Ces pauvres gens n'ont rien, ni meubles, ni vaisseaux et ils rendent grâce à Dieu de toutes ses bontés. . . . D'autres, que l'on voudrait aider, supplient que l'on s'occupent de plus malheureux qu'eux.

Quelle admirable leçon ! Alors que partout se répand et s'étale le gout du plaisir, du luxe, alors qu'il y a tant de mécontents, là, dans ce pays de douleur, la vaillante race française travaille, se contente de moins que le nécessaire, ne se plaint pas, espère. Et de voir tout ce courage, les yeux se remplissent de larmes, mais le cœur se gonfle de joie. Oh ! vous qui avez gardé vos " homes " intacts, vous qui n'avez perdu ni votre avoir, ni votre santé, vous qui n'avez pas matériellement souffert de la guerre, pensez à ceux, à celles, qui ont été les victimes de cette épouvantable tourmente. Que les Unions Chrétiennes du monde entier soutiennent de leurs prières leurs sœurs qui ont tout perdu, mais qui sont riches quand même, riches de leur foi.

La Vie Unioniste dans le Nord de la France, 1914-1919.

Madame Dumas et Mlle. Lebaigue.

TANDIS que, dans tant de pays, la guerre réclamait un redoublement d'activité de la part des femmes et que des carrières nouvelles s'ouvraient devant elles, dans les provinces occupées du Nord de la France, au contraire, l'industrie était brusquement arrêtée et des milliers d'ouvrières se trouvaient sans gagne-pain.

D'abord elles crurent à un arrêt momentané de leur travail, car tout le monde comptait sur une délivrance prochaine ; on l'attendit de semaine en semaine, puis de mois en mois. Mais les années passèrent sans que la vie de nos populations laborieuses pût reprendre un cours normal. Les femmes durent se contenter de petits métiers, improviser des commerces variés, ou accepter les travaux de réquisition imposés aux municipalités par l'autorité allemande : blanchissage du linge des soldats, entretien des locaux militaires, épluchage des fruits, triage de la laine des matélas, etc., ouvrages rudes, malpropres et peu rétribués.

Là où régnait auparavant une modeste aisance, ce fut bientôt la plus profonde misère. Parfois la famille n'avait comme ressources régulières que le secours accordé par la municipalité aux indigents : 0.40 f. par personne et par jour dans certaines villes. L'alimentation devenait de plus en plus difficile : on passait des heures à courir d'un quartier à l'autre à la recherche de denrées presqu'introuvables et à faire queue, sous la pluie ou le soleil ardent, pour avoir part aux distributions de charbon, de lait ou de pommes de terre. Il fallut se contenter de certaines racines et céréales réservées jadis aux bestiaux. Dans les sombres jours d'hiver, le foyer était souvent sans lumière et sans feu ; on s'éclairait avec des veilleuses faites d'une mèche trempée dans la graisse. Mais la détresse matérielle fut encore surpassée par la souffrance morale qui étreignait les cœurs. Les mères, les sœurs étaient sans aucune nouvelle des maris et des fils partis pour le front et cette ignorance absolue du sort des bien-aimés les torturait davantage encore que la certitude de leur mort.

Puis, les hommes réformés, les tout jeunes gens restés au foyer, bientôt les enfants de 15 ans mêmes, furent soumis à un contrôle rigoureux de la part des autorités allemandes. Quand ils étaient appelés à se présenter, leurs parents ne savaient jamais s'ils les reverraient ; car ils étaient souvent emmenés sur-le-champ en colonnes de travailleurs. Les pauvres mères leur procuraient en hâte quelques provisions et les embrassaient en pleurant. Dans quelques familles elles réussirent à soustraire au recensement l'enfant menacé, mais que d'anxiétés encore quand les gendarmes passaient dans le quartier et visitaient les maisons, même la nuit.

Enfin, dans plusieurs grandes villes du Nord, beaucoup de jeunes filles furent à leur tour arrachées au foyer. Pour éviter les scènes publiques, les gendarmes vinrent les chercher la nuit. Elles furent emmenées dans les Ardennes et soumises à de rudes travaux des champs sans que leurs familles sussent de longtemps ce qu'elles étaient devenues. Il est difficile d'imaginer l'effet déprimant que cette attente toujours déçue de la délivrance, ces angoisses répétées, les nuits d'insomnie sous les bombardements, devaient exercer sur les âmes de nos jeunes filles.

Le désœuvrement, le découragement, les rapports constants avec les soldats ennemis logés dans les plus étroites demeures, risquaient à la longue de leur faire perdre leur énergie, leur dignité, leur pureté, leur sens moral. Durant ces années tragiques, les Unions de jeunes filles des pays envahis, qui se composent surtout d'ouvrières, eurent donc pour tâche pressante d'entourer de sympathie et d'affection ces jeunes filles, d'en attirer de nouvelles, d'élever leurs regards vers l'idéal chrétien, de les amener au Dieu d'amour qui seul pouvait les sauvegarder du mal et du désespoir. L'œuvre était entravée par beaucoup de difficultés matérielles ; dans plusieurs villages, la réquisition des locaux, l'absence de moyens d'éclairage et de chauffage obligèrent à supprimer les réunions. Mais dans nos grandes villes industrielles : Lille, Fives-Lille, Roubaix, Turcoing, Saint-Quentin, Valenciennes, Caudry, les Unionistes se groupèrent régulièrement, et lorsque se rompirent les murailles de fer qui isolaient chacune de ces Unions, ce fut pour nous une joie intense de pouvoir constater les progrès spirituels qui s'y étaient accomplis. Partout, les mêmes résultats ; une intimité plus profonde s'était établie entre

les jeunes filles ; en s'efforçant de sympathiser aux douleurs des autres elles supportaient courageusement leurs propres épreuves ; leur vie religieuse s'était enrichie par les études bibliques, les réunions de prières auxquelles elles prenaient part avec intérêt et ferveur. Les Psaumes, lus autrefois d'une façon distraite, étaient devenus pour elles des prières ardentes répondant à leur état d'âme. Les Prophètes, dont les récits retraçaient les calamités de la guerre, leur offraient d'admirables exemples de foi et d'énergie et elles sentaient que Jésus, frémissant de douleur à la vision de sa ville environnée de tranchées, destinée à être détruite, comprenant leurs angoisses et leurs larmes et les exhortait à affermir leurs cœurs.

Les Unions cherchèrent à instruire les jeunes filles et à les développer de toutes manières. L'absence totale de distractions, la privation même de promenades hors des villes laissa plus de place à la vie intellectuelle. A côté des sujets religieux, les biographies, les études sociales, les questions d'hygiène prirent place. Que de jolis livres furent lus et analysés en commun. Il y avait des moments de franche gaîté où toutes les peines quotidiennes étaient oubliées. Car l'on sut être gai dans nos Unions, cela ressort de tous les rapports recueillis sur les unes et les autres. La jeunesse ne peut se laisser dominer par la souffrance ; il lui faut des moments de diversion où la gaîté reprend ses droits. Malgré les temps sombres, les présidentes d'Union sentirent que c'était un devoir d'organiser parfois une petite fête avec des jeux, des récitations et des chants. Elles cherchèrent aussi à occuper les jeunes filles à des travaux pratiques ; ici, l'on consut pour de malheureux évacuées ; là, l'œuvre du trousseau continua à fonctionner. Il leur fallut aussi devenir ingénieuses pour se vêtir décemment et réparer leurs vieux vêtements. Les mêmes chapeaux se transformaient indéfiniment en chapeaux d'hiver ou d'été. Elles apprirent à se faire des pantoufles avec des semelles en corde ou en vieux bouts de tapis.

Les heures de loisir ne furent pas perdues pour nos unionistes ; il y avait des malades à visiter, des vieillards à distraire ; elles allaient parfois leur chanter les beaux cantiques qu'elles aimaient tant à répéter entre elles. Elles n'oublièrent pas l'hôpital où se trouvait souvent hélas ! quelque compagne ou quelque petit de l'école du dimanche et malgré le dénuement absolu où elles se

trouvaient, jamais elles ne se seraient approchées de ces lits de malades, sans apporter quelque friandise.

Un jour, à l'Union de Saint-Quentin, un message parvenu par des voies détournées vint annoncer cette joyeuse nouvelle: Là-bas, en France libre, des Unions de jeunes filles nous ont adoptées comme leurs filleules. Et les visages de s'éclairer! "Que peuvent-elles bien faire pour nous, ces marraines inconnues?" Elles pensent à vous et à vos privations et, qui sait? elles préparent peut-être quelque surprise pour le jour où vous serez délivrées."

En effet, dès le début de la guerre, les Unions de France s'étaient préoccupées de leurs sœurs des régions envahies, dès qu'une jeune fille leur était signalée réfugiée bien loin de chez elle, souvent dans un endroit privé de lieu de culte; elles s'efforçaient de leur procurer un appui, soit dans leur groupement le plus proche, soit auprès de quelque personne des environs. En Novembre 1916 le Comité national réuni à Paris avait pensé qu'il fallait intéresser plus directement les Unions les unes aux autres et avait partagé celles des régions envahies entre les différents groupes. Bientôt l'œuvre se précisait. Dans le courant de 1917 les Unionistes de St.-Quentin, évacuées de leur ville en Mars, puis réfugiées durant plusieurs mois en Belgique, étaient rapatriées une à une et dispersées à travers la France. Elles ne possédaient plus qu'un misérable bagage, pas un souvenir de leur foyer détruit, pas même leur Bible, car il était interdit d'emporter en France le moindre papier. Dépaysées, désemparées dans les villages inconnus où le hasard des convois de rapatriés les avaient amenées, leur premier soin avait été d'écrire aux pasteurs de leur Eglise et à leur présidente d'Union. Celle-ci, après un court séjour dans l'Hérault confia à chaque Union de ce groupe une ou plusieurs jeunes filles de St.-Quentin, pour le plus grand bien des unes et des autres. Elle vint à Paris où une réunion fut convoquée au local des Y.W.C.A. entre les pasteurs de St.-Quentin, les présidentes de son Union, les représentantes des Unions françaises et américaines: Mlle. Morin, Miss Roelofs, Mrs. Dean, Miss Barton. Avec l'aide des excellents conseils de Mme. K. l'on put organiser de la même façon tous les groupes de l'Alliance, mais en dehors de St.-Quentin l'on avait peu de renseignements sur le Nord et autres départements envahis; les jeunes filles n'en revenaien

qu'isolément chassées par la misère et les Unions, déjà pourvues de leurs filleules, étaient enviées par celles qui ne connaissaient pas encore les leurs, mais qui n'en travaillaient pas moins pour des anonymes. Enfin à l'armistice les portes s'ouvrirent toutes grandes, la correspondance s'organisa aussitôt et aujourd'hui le contact est affectueusement établi entre marraines et filleules. Chaque Groupe fait un effort ; les uns ont pu offrir quelques semaines de bon repos à des jeunes filles anémiées, qui ont été invitées dans les maisons de vacances ou chez leurs marraines elles-mêmes ; dans tous on se donne beaucoup de peine pour réunir quelqu'argent permettant d'acheter des étoffes et on coud avec ardeur aux trousseaux des filleules.

Aussi, quels élans de joie et de reconnaissance de la part de celles-ci ! Nous espérons que les bons rapports établis ne cesseront plus. On ne se connaissait pas du tout autrefois ; depuis l'affreuse guerre on a appris non seulement à se connaître mais à s'aimer et la paix revenue on continuera à s'aimer de plus en plus.

Depuis Août 1914, pendant les années terribles et depuis l'armistice, de jeunes unionistes se sont fiancées ou mariées. Courageusement, ces jeunes couples ont regardé la vie ; ils ont souffert, ils s'aiment, ils veulent se mettre au travail de toutes leurs forces, ils ont le droit de fonder un foyer chrétien. Nous devons les approuver, les aider au commencement de leur nouvelle vie, qui sera difficile et remplie de privations. C'est aux marraines qu'incombe cette nouvelle tâche ; elles l'accepteront avec enthousiasme comme aussi celle, plus douce encore, qui suivra ; penser aux chers petits enfants qui naîtront pour être l'espoir et la force de la France de demain. L'œuvre des Marraines et des filleules unionistes ne doit pas finir avec la guerre ; il y aura toujours des échanges de confiance et d'amitié entre elles.

Les Unions chrétiennes de jeunes filles ont devant elles une grande responsabilité ; elles doivent travailler à la réconstitution des villes détruites, des campagnes dévastées, mais plus encore à la réconstitution morale et religieuse de notre patrie meurtrie, en montrant toujours par leur amour fraternel qu'elles sont les servantes fidèles de Celui qui leur a dit " Aimez-vous les uns les autres."

Le Secours d'Urgence des Régions Libérées de France.*

Mlle. Javal.

SAURAIS-JE vous donner une idée, même approximative, de la plus effroyable catastrophe qui se soit abattue sur le monde? Vous décrire la situation des malheureux habitants de ces terres ravagées? Vous montrer enfin les voies de la réconstitution, alors que tant de spécialistes étudient des plans, des projets, cherchent à mesurer sous toutes ses formes l'étendue du désastre? Industriels, architectes, ingénieurs, experts, juristes, législateurs, hommes de science, tous sont penchés en même temps sur la France blessée. Les conclusions à tirer de cette consultation générale sont encore mal connues, il est difficile de coordonner les diagnostics: aux débats de la Chambre et du Sénat, aux rapports relatifs à la loi sur la réparation des dommages causés par les faits de guerre, aux bureaux multiples qui, dans cinq ministères différents, disposent de documents et de précisiöns sur ce grave problème, sont empruntés les renseignements et les chiffres que je vous apporte. Mais c'est un témoin qui vous parlera des êtres qui vivent là-bas, de ceux qui sont restés, de ceux qui sont partis, de ceux qui reviennent, car depuis deux ans une œuvre qui m'est très chère, et que préside la Maréchale Joffre, m'a mise en contact avec eux.

Dans les Régions Libérées.

C'est par la victoire commune des Alliés que les territoires français envahis ont été définitivement libérés. Une première avance partielle, suivie, après quelques mois, de la terrible contre-offensive de Mars 1918, avait permis de savoir ce qui s'était passé derrière la ligne de feu et avait appris au monde stupéfié ce que signifiait l'occupation allemande. Si la France dès lors devait forger les armes de son triomphe, elle pouvait déjà préparer la réconstruction de dix de ses départements dévastés. A la suite des vainqueurs et à leur appel, nous sommes secourus et

* Extraits d'une communication sur les Régions Libérées faite au Conseil Provisoire des Y.W.C.A. à Paris, le 30 Avril, 1919, par la secrétaire générale du Secours d'Urgence. Pendant la guerre Mlle. Javal a travaillé dans les régions dévastées pour les réfugiées.

nous avons vu la misère des êtres et des choses. Car si les hommes et les femmes parlaient, la terre, par ses plaies béantes, les villes et les hameaux rasés, brulés, parlaient aussi. . . .

A travers les dévastations de l'Oise et de la Somme, les routes qui bordaient les plus belles cultures et traversaient des villages prospères pour aboutir aux villes d'Amiens et de Montdidier, ne côtoient plus que des champs creusés par les obus en cratères monstrueux ; à perte de vue les tranchées tracent leurs silions sinueux, les hauteurs sont percés de trous de mitrailleuses semblables à des nids blancs ; sur une longueur de 60 kilomètres et une largeur de 40, toute habitation, tout mouvement, tout trafic a disparu de ce désert crayeux. De Montdidier, il ne reste plus rien. Rues, maisons, monuments, tout est confondu. La ville, autrefois juchée sur une colline, est morte aujourd'hui. On la descend, cette colline jadis si vivante et si fraîche, entre des fûts roses et des fûts noirs alternés dans le soleil couchant. Ce sont les piliers des maisons de briques et les troncs calcinés des arbres. Et le fantôme de la ville se reflète, le soir, dans les eaux glauques qui la cernent et où baignent silencieuses, les algues et les branches vertes.

Roye, Péronne, si pittoresques dans leur première mutilation, sont maintenant écrasés, informes. A Arras, Soissons, Reims, Verdun, où il y avait assez de pierres pour marquer le passage d'une civilisation, il semble que l'on parcourt les rues d'une cité antique abandonnée depuis 3,000 ans. Des revenants surgissent dans les décombres : ce sont les propriétaires qui viennent passer quelques heures dans leurs ruines, fouiller les cachettes, constater le dommage. Et sur toutes ces terres qui ont subi le choc et la fluctuation des combats incessants, toute végétation est abolie : plus un arbre, la vie a disparu. Le canon a accompli son œuvre de mort, et on reconnait seulement au rapprochement de quelques troncs en quinconces ce qui fut la place du village qui n'est plus.

De l'autre côté de ce glacis profond, qui s'étend de la mer du Nord jusqu'aux Vosges, on pénètre dans la zône épargnée par le fer et par le feu, mais qui a subi la torture de quatre années d'occupation, de pillages et de vexations. On y trouve des villages habités, de grosses agglomérations. Les Français qui sont restés là ont été murés, séparés de la

France et sortent à peine de leur esclavage, ayant épuisé jusqu'à la lie la coupe des douleurs humaines ; tout ce qu'on pourra dire là-dessus n'atteindra pas l'horreur de la réalité. Ceux qui ont souffert ces chose sont peut-être ceux qui en parlent le moins. Lorsque, parmi la foule des victimes anonymes, une voix s'élève, cette voix parle pour tous les tortures subies, mais sans éclat et sobrement.

Et qui jamais insistera assez sur les torts subis par l'enfance ? Des jeunes garçons ont été employé dans des usines, sans aucune précaution, pour un travail au-dessus de leur âge et de leurs forces. Beaucoup ont été ainsi mutilés. Poignet coupé, le plus souvent.

Tout le long de la route nous avons rencontré des enfants maigres et nerveux, vieillis avant l'âge par la privation de nourriture, le manque d'air et de lumière durant les longues stations dans l'ombre humide des caves, sous le harcèlement continuel du canon. Cette immobilité dans la nuit, pénible pour les grands, était devenue la pire des contraintes pour les petits. Et c'est pourtant l'espoir de la Patrie, l'avenir de la race que représente cette enfance meurtrie.

A Guise, il y en a un millier. Ils vont pieds mis, en petites robes ou tabliers de cotonnade, entourés de bandages et de pansements, car ils ont été blessés par des éclats d'obus. Le maire nous dit : " Donnez aux enfants, ils ont plus souffert, ils ont grandi en quatre ans, et nous n'avons plus rien à leur mettre. Cela a beau être la guerre, les enfants ne comprennent pas. Ils courent, ils jouent, ils usent, alors nos femmes ont bien essayé de défiler la laine de nos gilets de drap pour tricoter des bas, mais cela n'était pas solide. Voyez, moi j'ai le même complet depuis quatre ans. Je suis encore propre, à peine les coudes un peu usés, mais je fais attention. Occupez-vous surtout des enfants."

A Bohain, le curé nous reçoit : " Mesdames, pensez à nos enfants, ils sont si faibles ; des fortifiants, de l'huile de foie de morue, des farines."

Paroles et lettres sont d'accord. Une grand'mère écrit à la Maréchale Joffre :

" J'ai bientôt 65 ans, mon mari 72, ma fille est accouchée le 9 Octobre dernier, nous avons été évacués le lendemain à la Bouteille, près d'Hirson, ma fille ne s'est pas remise, elle est morte, me laissant 4 enfants en bas âge. J'ai eu, pour ma part, 14 enfants, avec les privations qu

nous avons depuis 4 ans, je ne me sens plus la force d'élever ces 4 orphelins avec rien. Quand j'ai 1 fr. 75, j'achète une boîte de lait condensé, entre temps, j'écrase de la mie de pain, un peu de sucre dans un morceau de toile mouillée d'eau, je fais une espèce de tétine que l'enfant suce pour apaiser sa faim. Et ma fille était veuve."

Une visite faite à la pauvre femme à Toulis confirmait cette douloureuse lettre. Et ils sont légion ces orphelins dont les mères n'ont pu supporter la dure vie que leur faisaient les oppresseurs, ceux aussi dont les mères sont mortes d'angoisses et d'épuisement pendant les évacuations, sur la route.

Et maintenant chaque jour des camoins anglais, français, ramènent des gens de Belgique ou d'ailleurs. De pauvres évacués poussent des brouettes sur les routes ; les femmes anémiées, émaciées, dorment sur le chemin, couchées sur les ballots qu'elles trainent, exténuées ; la faim tenaille toute la population, les transports sont débordés, le ravitaillement n'arrive que dans les centres importants. Des mères épuisées allaitent des enfants de deux ans pour qu'ils ne succombent pas à l'inanition. . . .

Premiers Secours.

Armée.— Ils étaient arrivés, ces soldats ardents et farouches, ainsi que des vengeurs, émus d'indignation, d'horreur et de pitié. Ceux qu'ils venaient sauver hésitaient à reconnaître, sous l'uniforme bleu horizon, les libérateurs qu'ils attendaient en pantalons rouges et qui les premiers partageaient avec eux leur pain, leur vin et leurs gamelles. L'Armée française improvisait les secours indispensables. Des soins délicats furent prodigués par ces rudes guerriers à tous ces êtres fragiles. Intendants, médecins, officiers, s'empressaient à recueillir les tristes et vivantes épaves.

Poste de Secours.—En attendant que le Gouvernement pût rétablir les premiers éléments d'une Administration et que son concours devint efficace, des initiatives particulières, plus rapides et plus souples, soulageaient les plus immédiates misères. Des femmes dévouées acceptèrent de partager l'existence des sinistrés et installèrent en Mai, 1917, à Roye, le premier poste du **Secours d'Urgence dans les Régions Libérées.** Ce système semblait devoir le mieux réaliser le but poursuivi. De la communauté de vie, de la présence continuelle des déléguées,

allait résulter une adaptation étroite à la situation, un pacte fraternel entre ceux qui aident et ceux qui sont aidés.

C'était là une tâche nouvelle et particulièrement délicate, une forme inédite et directe de l'assistance. Jamais, jusqu'alors, on n'avait entrevu le secours à des propriétaires, nobles, bourgeois ou paysans ; cependant, des gens probes, indépendants, travailleurs, ne pouvaient plus vivre d'autre chose que de l'aumône des rares passants, que des distributions de soupe et de viande faite par l'Armée. Pour qu'ils oublient leurs misères imméritées, pourque l'appui donné fut réparateur, sans rien blesser des fiertés légitimes, il fallait qu'il se fit ingénieux et discret. Le poste de secours, premier instrument de la renaissance du pays, ne devait pas être un bureau de bienfaisance.

Ce poste repose entièrement sur les déléguées autour de qui tout gravite. Elles résument leurs enquêtes et les besoins de chaque famille sur des fiches qui sont tenues à jour afin d'éviter tout double emploi ou toute omission dans les répartitions, quelle que soit leur origine, quels que soient les bénéficiaires. Elles centralisent sur place le matériel nécessaire : vêtements, linge, étoffes, mobiliers, denrées alimentaires, instruments d'agriculture et de travail, animaux, graines potagères, semences, etc., etc.

Mais les dons seuls ne suffisent pas et l'aide matérielle et morale apportée par les déléguées se manifeste sous toutes les formes utiles : création d'assistances par le travail (au moyen d'ouvroirs, d'ateliers, d'ouvrage distribué à domicile) organisées selon les professions et les habitudes locales ; fondations de dispensaires et d'hôpitaux, reconstruction d'écoles, organisation de laiteries, bien nécessaires aux vieillards, aux enfants et aux malades, d'hôtelleries de passage, établies dans un hangar, une cave ou une roulette, et ouverture enfin de " Foyers " civils, lieux de réunion qui deviendront pour les hommes qui n'ont plus de chez eux, la maison commune où ils pourront passer les soirées longues et si déprimantes pour ceux qui se sentent isolés.

Secteurs Charitables.—Oubliant tout préjugé administratif, M. le Ministre des Régions libérées a compris que l'organisation et la multiplication des postes conformes au type créé par le Secours d'Urgence donneraient au Gouvernement des auxiliaires dévoués, désintéressés.

Il a été donc décidé que les départements sinistrés seraient partagés en secteurs charitables, selon les divisions

géographiques de ces départements, chacun de ces secteurs comprenant environ l'étendu d'un canton. Au chef-lieu du canton, centre de secours et d'alimentation des communes dont il se compose, est installé le poste de secours et son équipe de délégués. Selon le degré de dévastation et selon les ressources des œuvres, celles-ci ont accepté la charge de un ou de plusieurs postes de secours.

Actuellement, 65 œuvres ou personnalités françaises et 11 étrangères ont adopté 198 secteurs, divisés comme suit : Aisne 41, Marne 13, Ardennes 35, Pas-de-Calais 16, Meurthe-et-Moselle 10, Nord 26, Oise 18, Somme 18, Meuse 21.

Le Gouvernement, par l'intermédiaire des Préfets, se repose entièrement sur les Postes de Secours du soin de toutes les distributions, qu'elles proviennent de dons ou d'achats faits par l'Etat. Dans bien des cas, ce sont les postes de secours qui s'occupent du ravitaillement et de mille autres besognes que l'absence de la plupart des fonctionnaires laisserait en souffrance.

Mais comme le secours ne peut qu'être exceptionnel et temporaire et que le travail doit recommencer afin que la vie économique puisse reprendre, le Gouvernement consent des avances sur dommages de guerre, en argent et en nature, sous diverses formes,* et cela avant même qu'aucune évaluation des pertes n'ait été faite.

Principaux Dommages et Premiers Travaux.

Lorsque la maison brûle, on éteint d'abord l'incendie et ensuite on constate les dégâts ; puis on étudie les réparations. C'est précisément ce que l'on a dû faire dans les régions libérées ; avant de vérifier le désastre, on a tâché de soulager au plus vite les victimes et d'aider tous ceux qui étaient séparés depuis tant d'années, mobilisés, réfugiés, rapatriés, à rejoindre leur famille. Mais on se heurte aux plus grandes difficultés matérielles, puisque ces dix départements semblent ramenés aux premiers âges.

Il a fallu tout d'abord assurer le ravitaillement et le

* 1° Avances pour le mobilier : déclaration du sinistré appuyée par son Maire. Il reçoit 1,000 frs. pour le chef de famille, 200 frs. pour chaque personne à sa charge. 2° Avances agricoles en nature, comprenant : bétail, instruments, semences, engrais ; ou en argent : atteignant jusqu'à 1,000 frs. par hectare et exceptionnellement 2,000 frs. 3° Avances pour petits métiers : maréchal-ferrant, menuisier, charpentier, etc. . . . . soit en nature, soit en argent, jusqu'à 3,000 frs. 4° Avances pour réparations d'immeubles, soit au moyen de matériaux, soit en argent.

En 1918, les avances en argent ont atteint Frs. 31,285,000, et pour les premières semaines de 1919 Frs. 9,750,000.

logement, partant les moyens de transports et de pénétration, car s'il faut ravitailler de loin des populations restées sur place, et réparer leurs maisons, on doit aussi faciliter le retour des habitants réfugiés et évacués et leur procurer des baraquements. Or, les transports ont tous été rendus impraticables du fait de la guerre ou de celui de l'ennemi.

La première voie de transport la plus simple, la plus classique, est la route, mais les routes sont défoncées au point que M. Claveille, Ministre des Travaux Publics, a déclaré qu'il faudrait 10 millions de tonnes de matériaux pour les mettre en état. Il y a actuellement 105,000 Km. de routes à refaire sur lesquelles 2,050 ponts devront être reconstruits et pour que le Service des Ponts-et-Chaussées fonctionne, il faut qu'il puisse lui-même transporter son matériel et ses cantonniers.

Sauf les voies essentielles des chemins-de-fer qui sont rétablies presque aucune ne fonctionne. Cette pénurie provient d'une part du manque de matériel et de l'autre de son usure par excès de service et absence d'entretien. Dans de telles conditions la lenteur des voyages est extrême et l'absence de gare empêche le déchargement des trains.

Quelques transports ont été fait par les avions, utilisant le vol obligatoire quotidien des aviateurs. Main chacun ne peut emporter que 400 kilos., ce qui mettrait le prix de transport à 50 centimes la tonne kilométrique, tandis qu'en camion il revient à 20 centimes et à 10 centimes en chemin-de-fer. Les voies navigables ne sont pas moins inutilisables que les voies ferrées. Toute la batellerie a disparu. 450 ponts sont détruits. 115 écluses sautées, et on sait combien le commerce par canaux avait d'importance dans le Nord et dans l'Est.

D'après ce qui précède, on peut imaginer combien sont urgentes les réparations tant désirées par les habitants. Ceux qui ont encore un semblant de maison se terrent dans une cave, dans un rez-de-chaussée qu'ils recouvrent avec un peu de tôle ondulée trouvée dans les tranchées ; d'autres s'installent dans d'anciens abris militaires, tout leur est bon, pourvu qu'ils puissent veiller à leur champ, leur usine, leur commerce, et le passant ne saurait découvrir dans la solitude des villages détruits les êtres qui vivent là sous terre. C'est pourquoi ceux qui n'ont pu rester et aspirant à rentrer réclament avec une âpre énergie les baraquements indispensables. Et pour les réparations il faut se hâter,

car chaque jour aggrave le mal, augmente les lézardes des maisons sans toits et sans fenêtres ; il importe de clore et de couvrir pour éviter la désagrégation fatale. . . .

L'état sanitaire n'est pas aussi mauvais qu'on aurait pu le craindre. Il n'y a pas eu d'épidémie. La grippe seulement et les maladies pulmonaires font des ravages ; elles ont été causées par le manque de clôture des maisons pendant la saison froide et aussi par l'état de débilité où les privations de près de cinq années ont réduit les habitants. Tous présentent des symptomes d'anémie profonde, glandes adénoides, perte des dents et des cheveux. Les misères de l'occupation ont fait de ces solides enfants du Nord des candidats à la tuberculose. . . .

Réconstitution.

La réconstitution des départements libérées sera, on a pu le voir par l'étendue et la diversité du désastre, l'œuvre de longues années et exigera des sommes immenses. Dès 1914, le 26 Décembre, la Chambre des Députés, se solidarisant avec les sinistrés, proclamait dans une première loi leur droit aux dommages et ouvrait un crédit de 300 millions pour les besoins les plus urgents.

La loi récente du 18 Avril, 1919, dite de réparation des dommages causés par les faits de guerre, établit l'égalité et la solidarité de tous les Français devant les charges de la guerre et le droit à la réparation intégrale des dommages, pourvu qu'ils soient certains, et cela sans préjudice du droit pour l'Etat français d'en réclamer le paiement à l'ennemi. Discutée pendant quatre ans, cette loi donne satisfaction dans l'ensemble aux sinistrés, elle va permettre d'entreprendre sans délai les travaux de réconstitution.

On a tenu en effet à laisser la plus grande liberté aux personnes et aux municipalités pour la réfection de leurs malheureuses cités. On leur demandera seulement de se conformer à la nouvelle loi relative à l'hygiène et à l'agrandissement de villes. Le Ministère des Régions Libérées préconcise le groupement des sinistrés en coopératives de réconstruction.

Coopératives.— Dans le système coopératif envisagé, chaque commune forme sa coopérative à laquelle peuvent adhérer les propriétaires qui le désirent, chacun entrant

dans la société pour la part que représentent ses droits et gardant la faculté d'en sortir. Pour les grandes villes, on prévoit même la création de plusieurs coopératives. Les architectes, eux aussi, fondent des coopératives d'étude ; enfin l'dée d'association a fait son chemin dans les régions libérées ; on a proposé jusqu'à 12 espèces de coopératives, car le manque presque complet de communications rend, dans la pratique, les démarches individuelles à peu près impossibles. Une collectivité se trouve mieux armée pour s'adresser aux pouvoirs publics et c'est, pour ceux-ci, une grande simplification de satisfaire en une fois toutes les demandes réunies.

Les coopératives de réconstruction, qui sont en train de se constituer, reçoivent aussi de grands encouragements de la part des particuliers ou groupements bienfaisants qui les prennent comme filleules, usant de leur intermédiaire pour mener à bien la restauration des villages qu'ils adoptent.*

Mais avant de songer à bâtir, il faut d'abord déblayer et retirer des décombres tous les matériaux inutilisables. On prévoit l'emploi des agglomérés, car au moyen des briques effritées, pressées sur place, on obtiendra de la pierre artificielle et c'est probablement ainsi, tant que les transports ne séront pas améliorés, que l'on reconstruira les premières maisons.

Nos combattants ont eu leurs marraines de guerre. Il y aura, nous l'espérons, assez de marraines pour les villes martyres et les hameaux abandonnés. Comment les villes de l'arrière hésiteraient-elles devant une adoption fraternelle qui est un tel devoir, le vrai devoir présent.

Ceux qu'elles aideront n'ont pas connu la gloire des jours illustres, mais il leur a fallu dans leurs épreuves plus de courage, de force et de fierté qu'à des héros en marche dans les combats ; car l'action exalte les cœurs que le joug asservit, et nos compatriots ont résisté au joug.

Ces hommes, capables d'une force d'âme si belle et qui permet de tout attendre de l'avenir, se plaignent peu. Ils ont mieux à faire. Mais moins ils exigent, plus nous devons donner, car ils n'ont plus rien, et comme ils le disent : " Le désespoir ne les connaît pas."

* Dans le seul canton de Roye, 8 coopératives sont adoptées par le Secours d'Urgence au moyen de fonds recueillis par ses sections de Bayonne, Bordeaux, Cognac, Dax, ou offerts par des bienfaiteurs français et américains.

Calcutta Women Students.*

ALTHOUGH Calcutta is one of the three chief centres for women students in India, even there they do not number more than 250 at the most. Of these the bulk are arts students attending the two colleges for women, Diocesan and Bethune. Diocesan College, an Anglican foundation of about eight years' standing, is under the direction of the Clewer Sisters, and in addition to preparing students for arts, is affiliated to the University up to the standard of B.T., the only college in Bengal where secondary teachers can receive full training. There are about 100 students, most of whom are accommodated in the college and in two hostels. Bethune, which was established as a school in 1849, and has now both school and college departments, is under Government control. Ninety of its 100 students are Brahmo. Unfortunately, through lack of space, only a very small proportion of the 100 can be in residence. European students are the exception in these two colleges, but there are a few Anglo-Indians working for degrees in one or two of the European high schools. There are also two small hostels for women medical students, where both Indians and Anglo-Indians live.

The majority of women students in Calcutta are Bengali, but the minority includes a fine miscellany of races. There are Anglo-Indians and Parsees; girls from Orissa and Bihar, where secondary education is still backward; Christian girls sent down from the Khasi Hills by the Welsh Presbyterian mission; one Caru girl; and in the medical hostels even Burma and Ceylon are represented. Thus, in Calcutta as everywhere in India, the only language common to all women student is English.

Nine-tenths of the students pass into college from the six high schools in the city, of which four are maintained by missions and two are Brahmo.

They belong for the most part to the professional class: their fathers may be lawyers, doctors, professors, teachers, members of the subordinate civil service, or Zemindars (*i.e.*, country squires). As a rule the non-Christians (who

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are almost without exception Brahmos, since it is very rare for a Hindu or Mohammedan girl to reach this stage) belong to wealthier families of a higher social status than the Christians. Many of the latter are daughters of men who prefer to do Christ's work in the Indian Church or in a mission rather than to take a better paid Government post; and these often could not meet even fees of Rs. 16 (about a guinea or five dollars) per month for board and tuition without the help of Government or missionary scholarships. When, however, the phrase "professional class" is used, those who do not know India must not fall into the error of assuming the same standard of material comfort and home culture as exists among the professional classes of Europe and America. There, by the time a girl enters college she has unconsciously gained an acquaintance, extensive if not deep, with the literature, art, music, scientific discoveries which belong to all the world, and is already in contact with life outside her home and school. The Bengali girl going up to college has very little of this experience.

"College days" to her do not mean the "spacious days" during which work is but one item in a glorious medley of interests—sports, clubs, societies which discuss every subject under the sun, tea-parties, social functions, a share in the management of collegiate and inter-collegiate affairs, a part in university life. When she goes up to college, and throughout her four years, work inevitably absorbs a very large proportion of her energy and time. All her work is in a foreign tongue, which, naturally, a girl of 17 or 18 is still in process of mastering, and her task is the weightier through the limitations of her Western knowledge to that actually learned in school. For instance, try to imagine the toilsomeness of reading political economy when she knows very little of the history of any land but her own, or of conditions of life which are quite different from those of India. Thus the margin of time and energy left for other sides of life is comparatively small. Even if this were not so the thousand and one recreations of an English girl are not available. For games the Bengali girl has neither the same natural inclination nor the same opportunities. Badminton is commonly played, tennis in a few cases, nothing else. Often enough the trouble is that there is no English-

woman at hand to show her how, and to urge her on past the first inertia. Clubs and societies practically do not exist. If one scans the list of clubs in a Western college it is easy to see how impossible many of them would be. In an Indian city the outdoor ones, boating, rambling, botany, architectural, etc., are out of the question. A dramatic club does not accord with Indian traditions for women. Societies for the discussion of social questions cannot exist without a basis of knowledge on the part of the members. A debating society can, and in some cases does, exist, but even that is hampered by the use of a foreign tongue, and by lack of first-hand acquaintance with the world outside. Worst of all the average student has not private interests to occupy her spare time. She is not in the habit of reading for mere pleasure, she does not indulge in hobbies, and though a girl here and there will keep pets if she is allowed, and in one college some students are taking up little gardens of their own, the majority are content to spend their spare time strolling aimlessly up and down.

Closely connected with this lack of recreation is the isolation of each college centre from every other. This is due chiefly to two factors—the long distances between various parts of Calcutta, and the impossibility of allowing students to go out alone. From Bethune College in the north, for instance, to Diocesan College in the south is at least an hour's journey by tram or gari, and taxis, though swifter, are too expensive. Thus a visit from one to the other is an afternoon's work. Besides, though for a journey of a few minutes or in a gari a servant is adequate escort, any other expedition necessitates the company of an Englishwoman. This is not mere prejudice. Calcutta is not at present ready for Indian girls to go about alone, and even women who are teaching do not find it advisable. This makes the problem of intercollegiate intercourse almost insoluble at present, and adds enormously to the difficulty of Young Women's Christian Association student work.

Though each college is isolated, yet in college the students have too little privacy. The medical hostels, which have fewer applicants, can supply a room each or a room between two, but the arts colleges, faced on the one hand with inadequate accommodation through lack of

space and money, and, on the other hand, with more applications than they can cope with from girls who, if refused, will have to fall back on less suitable residences, are overcrowded. Cubicles are the utmost that can be provided, but even that is not always possible, and students have to sleep four or five in a room, or, worse still, in a big, bare dormitory filled with rows of beds. The common room, similarly, is either small or non-existent. For the Bengali girl, who usually lives at home in close contact with all the other women of the family, this is not a hardship. Nevertheless, since it is not good to live always in a crowd, she is deprived of a valuable part of her education. For the benefit of those who are aware of the very unsatisfactory conditions under which the vast majority of Calcutta men students live, it may be noted that there can be no comparison between their circumstances and those of the women. The latter are so few in number that they can receive much more individual attention, and if they do not live in college a much closer check can be kept on the places where they stay during term.

The woman student is at present very much like an older schoolgirl. This is particularly true of the first and second years—her work continues to be "lessons." She expects more freedom from rules laid down by the authorities, but she is not ready to replace them by rules made by herself. She does not co-operate with other students in plans that need initiative. Any club or society has not only to be launched but to be pushed steadily; if the pressure relaxes, the society collapses. She has not learned to rely upon herself, and she has as yet no conception of corporate life, of fellowship, of voluntary subordination of self for the public weal. If she could learn to transfer to her corporate life in college or in any other community of women the ideal of devotion and unselfishness which is instinctive in her family life, then an Indian woman's college would have much to teach us in the West.

It is difficult to generalize about their religious conditions, even if one only speaks of Christians. The ollowing statements, however, apply quite widely :—

1. In any Government college, in Bengal or elsewhere, religious "neutrality" nearly always tends to pass into a readiness to give religious facilities to everyone except

the Christians. Perhaps this is due to excessive fear of favouring them.

2. Contact with Brahmo students has a deadening influence. There is a pervasive worldliness and indifference about many Brahmos which is apt to infect Christian girls with the wonder whether the strenuous life of Christianity is worth while, and whether the difference between Christians and Brahmos matters so very much.

3. It is very easy for the Bengali to put her religion and her everyday life into two water-tight compartments, to long keenly for opportunities of serving Christ, and at the same time to join with alacrity in cutting a fellow-Christian whom she does not like; this without any consciousness of inconsistency. She can pray devoutly and quarrel fiercely almost in a breath. This, after all, is true in some degree of many a Western student, but, as a rule, the Western Christian is aware of the incongruity, but the Indian is not.

4. This is partly due to the religious inheritance that has come down to her through the ages, partly also to inadequate or false conceptions of God. He is either the stern Judge or the Father Whose love is weak sentimentality. Christ lived and died 2,000 years ago, and is now away up in heaven on a throne. The Atonement was a mysterious juggle, by means of which we escape punishment. Faith is merely believing with the mind what one does not understand. Such ideas, to which one may add verbal inspiration with all its pitfalls, and heaven, hell and judgment with their mediæval trappings, are choking the religious life of many a student.

Our hope lies in the fact that the women students are thinking, and searching for a belief that can exist in harmony with their reason, and that they are quick to recognize and appreciate any truer conceptions than they at present possess.

After this brief outline of the conditions which exist, the problems and methods of the Young Women's Christian Association Student Department may be even more briefly stated. The problems are these: First of all, to enable students to study the Bible intelligently on the lines of modern scholarship to the end that they may obtain from it the greatest help for their spiritual lives. Secondly, to

bring about the application by individuals of Christ's teaching to their own everyday life in college and afterwards, and to the social and political conditions of to-day. Thirdly, to create among students a sense of responsibility for spiritual leadership, especially of women, in the Indian church. Fourthly, to lift them out of their narrow circle by endeavouring to foster not only college loyalty but a consciousness of fellowship with other colleges and with the students of other countries to whom they are linked in the World Student Christian Federation.

The means do not differ very greatly, except in practical details, from those common to all Student Movement work. Circle study of the Bible is encouraged instead of meetings and addresses, the study books, devotional literature and good modern books on the Christian faith, all so readily available at home and so difficult to find here, especially if they have never been heard of (which is very frequently the case) are brought to the notice of students. Intercourse is promoted between the Christian students of different colleges, both by periodical newsletters and by meeting in person—the difficulties of the latter may be judged from the fact that a Student Secretary who took a party of girls from different colleges for a river trip of two and a-half hours spent no less than four hours fetching and taking back three girls of the party! Camps and Bible schools are almost the best means of all for attaining all one's ends, since one can bring girls from all North India into one camp and supply them with the best teaching available on Bible study and on the person and work of God. In Calcutta there is also a Graduates' Union, which tries to enlist gone-down students, whether Indians or Europeans, in social study and social service.

Nowhere is work among women students more necessary than in India. The girl who has been through college is, with all her shortcomings, a great influence for good among her fellow-countrywomen. She has more influence among women than the university man has among men, and she only can communicate to them that which they need, a wider outlook on life, greater sense of proportion, some idea of co-operation with others in work, and some conception of an ideal for the great community of the world, of which her home, her city, even her country is only one part.

Social Service in Canton.

C. B. Starkey.

THE Social Service activities of the Young Women's Christian Association in Canton began in December, 1917, when, in response to an appeal, collections were taken at the Sunday vesper services. This money was used as Christmas treats for the patients of two of the hospitals and for the old ladies in the Old People's Homes. Some of the Association members visited these hospitals on Christmas-day, taking fruit and flowers to the patients, while the money for the old ladies was used in buying clothes and extra food for them. Later some of the Association members went to the Old People's Homes and helped in the Christmas entertainment. This was arranged by one of the missionaries in Canton who has Government permission to work among the old people. The visitors took with them badges inscribed "Old Women's Christian Association," and the old ladies took great pride in wearing them. These homes are provided by the Government of Canton for the destitute old people and the Government also allows them a small monthly pittance.

Early in the spring of 1918 it was decided to ask the Young Women's Christian Association members to help in Red Cross sewing, and so monthly sewing meetings were held at the Association; but as it was found that people preferred to work at home the meetings lapsed, and the Association acted as a distributing agency for its members. Some of the people worked very hard, and 1,237 articles were made between June and December.

The next social service started was the prison work. During Miss Ruth Paxson's evangelistic meetings in Canton last spring (1918) one of our Association members began to realize something of the great needs of Canton and of her responsibility toward them. She wanted to do something to help but hardly knew where to begin. Some months later she came to one of the secretaries and said she had the women's prisons very much on her mind, and could not the Association arrange to do something for them.

There is living in Canton a woman missionary who for several years had been a probation officer attached to one of the large United States prisons, and she was approached and asked, if the Association started such work, if she would take charge of it. This she was only too glad to do, and after many visits to consuls, Government officials, etc., permission was given for us to visit the women's prisons and to preach Christianity there, so in June, 1918, weekly visits began, but before long fell into abeyance because of the very hot weather.

In the autumn the work was re-organized, and is now on a sound footing. Nearly all the different missions working in Canton are taking part, thirteen in all, so that each church is responsible for providing workers one week a quarter, that is, four times a year. It is indeed a pleasure to have all the churches uniting in such a piece of work, while at the same time by thus distributing the work, the pressure does not fall too heavily on any one set of people.

Saturdays are set apart for the visits. Perhaps you would be interested if I described one such day. The people who are visiting that day meet at the Young Women's Christian Association at 10 a.m. After a short ricksha ride down the Bund, they get chairs into the city. After about a quarter of an hour's ride through the narrow, stone-flagged, interesting streets they arrive at the Women's Detention House, and after reporting arrival at the office, they pass into a walled-in enclosure. The building is rectangular in shape and is divided into seven rooms, the centre one being a reception room, where the prisoners congregate, while the three rooms on each side act as dormitories. The one door to the building opens into the central room, and as soon as one enters the enclosure some of the prisoners are soon peeping out through the bars of the door. The door is unlocked and the visitors pass into the central room. Women and children cluster around them, hymn sheets are distributed, and they begin to sing. The singing attracts others from the adjoining rooms and soon a small audience is gathered. Then the leader for the day gives a short talk, cards containing short illustrated parts of the New Testament are presented, and then school is held for the children.

The children are the saddest part. Children who have

been stolen by robbers and afterwards abandoned, unwanted children purposely lost in the street, these are taken by the police, and because there is no other place are put into the women's prison. As the women have absolutely no occupation provided for them, their time is spent in gambling, lying in bed, gossip (their subjects of conversation often being quite unfit for anyone to listen to, and especially for children).

In this atmosphere, then, they are herded, often for months at a time, with no exercise, no fresh air, until some person adopts them or until someone wants a little slave girl, and so after the Government has satisfied itself as to the character of the applicant they are taken away. But for some of them even this prospect of liberty is not open, for owing to their parentage, their previous little bit of life in the streets, they are diseased and crippled, and no one wants them. These children learn to read with zest, and their delight is to get one of the visitors to listen to them and hear them read what they have practised since the previous Saturday, and they utilize every moment in learning new characters.

From there the party proceeds to the Hsong Tung Hospital, one where sick prisoners are taken. This hospital was first visited just before Christmas. Little gifts were taken to the prison children, and fruit and cakes to the prison women for Christmas, and as some of the children were ill at the time and in hospital, the visitors went to see them there. The head of the hospital, although not a Christian, was most pleased to see them, and, unsolicited, invited them to come every week and talk in the women's wards, so this hospital has now been added to the weekly visitation.

After leaving the hospital the wise visitors eat sandwiches in their chairs as they proceed to the second prison. In this prison are all the women who have been definitely committed for any time from six months to ten years. This building is not nearly such a good one as the other, and the women have a much sadder, more careworn appearance. They are kept more strictly, and appear to have nothing to interest them in life. Consequently the weekly visit is to them a thing of great importance, and they all eagerly await the arrival of the visitors. We have to pass through an outer courtyard, and one can see the

women eagerly peeping through a chink in the inner gate and overhear "Yes, they have come." "How many?" "Four to-day; two foreigners," and enter to be greeted with smiles; quite different from the first visit, when scowls aud sullenness were the portion.

In this second prison fourteen women have confessed their belief in Jesus Christ, while in the other one woman and two girls have confessed Him.

The term of sentence of one of the women is finished next week. We have already seen one of the missionaries connected with the mission working in her home town, and steps are being taken to visit her on her arrival there.

The women were told two Saturdays before Christmas that on the next Saturday little Christmas gifts were to be brought them, and that we wanted the place to look festive. Coloured paper was given them, and they were shown how to make paper chains. Some of the women whom it has been most difficult to reach were touched by this and the children's excitement, and promised to help the children make the chains. When the visitors arrived the next Saturday these same women pointed with pride not only at the gaily coloured paper chains but at the well-scrubbed floor, cleaned in honour of the occasion. Scrolls and pictures were presented to them to hang on the walls as permanent decorations, and they certainly give a little brightness to the general drabness. Last Saturday I noticed one of the women trying to quiet her crying baby by pointing out the "pretty picture" to him.

The educational work of the Social Service Committee of the Young Women's Christian Association was begun in the Autumn of 1918. When considering the women that form the bulk of our membership, we felt that the majority had leisure and ability to do social service work, if only their interest could be aroused sufficiently, and so a series of lectures, exhibitions, visits, etc., are being arranged. To those invitations are sent, not only to our members, but also to all the churches, for it is our desire for all pieces of social service work undertaken in this city to be undertaken in the name of Christianity, and to be independent of our little sect differences. We have already had one such lecture given by the chief doctor at the asylum for the insane, while the second one, to be

given to-morrow, is by the head of the school for the blind, and afterwards some of the little blind children are to drill and show their handiwork.

In arranging for these lectures, some investigation has been made of the different charitable efforts in the city. Outside of missionary activities, which include a school for the blind (men, women and children), an asylum for the insane, Roman Catholic Old Folks' Home, foundling home and several hospitals, the Government supports one hospital, has an orphanage for boys, which seems to be very well conducted, outdoor occupations being provided for those requiring outdoor treatment, and supports the old peoples home. In addition, there are the Shin Tongs, places found all over the city, originally established as a pious act by wealthy men and now helped by public subscription, which give free medical attendance, warm clothes in winter etc., to the poor, bury strangers and assist distress generally. Also there are various foundlings' homes in different parts of the city which are supported by public subscription.

It sounds by the above list as if there is quite an amount of well established charitable work carried on in Canton, but it is but a minute part compared to what needs to be done.

Visions that I hope will materialise in the not too far distant future are : orphanages for girls, after-care industrial homes for prison women and also for recovered patients from the asylum for the insane, as for many of these women at present, liberty means only going to the streets again for a livelihood, and industrial work for the women in prison. One thing we hope to develop in the near future is work in the hospitals. So far we have only visited at special times, such as Christmas or New Year, and have taken little gifts, but we hope as soon as we have enough people ready to do social service work, to visit the hospitals regularly, to make friends with the patients, to teach them something of Christianity, and then when they return to their homes to visit them and help them to practise hygiene and care of home and family.

Women in Church Life at Mukden, Manchuria.

C. Hotchkis.

MUKDEN is a one-mission or union-mission field. The Scotch Presbyterian is the nominal board, but there are also Danes, English and Irish workers loaned to the station. This means that all Christian work in this city is under one leadership. An exception is the work of the Seventh Day Adventists, who have just a small beginning as yet. There are two churches, an arrangement due to the fact that the city is divided by distance into east and west, the churches being in the east and west suburbs. None of the mission work is done in the city itself, all compounds and church property being in one of the suburbs. The Young Men's Christian Association obtained some temple grounds for their use, and now the Young Women's Christian Association has a small compound within the south gate, so the walled city is actually housing missionary work at last.

Another fact of interest is the government of the churches. The complete control was given over to the Chinese, and to-day there is no missionary management whatever, except in the way of counsel and advice. This leads to big problems, ideal as it seems. For instance, the east suburb church has outgrown itself, but the Chinese are content with what exists, and make no attempt adequately to meet the need. Then, to a foreigner, the service itself seems to lack the reverent atmosphere which is part of worship to us. It is simply that the Chinese have so little to give in this way, and without guidance have not developed what to us seems necessary.

To give an example: the Christmas service is not by any stretch of the imagination a service. There is a play, generally based on a Bible story, but always portrayed humorously, which the audience enjoy as though it were a theatrical performance, speeches of all sorts, and a collection, which in the case of the children's entertainment was given to the usher at the door, while another usher handed the child a bag of small cakes more in the nature

of a prize package for his three coppers than anything else. That day is the only one in the year when the dingy curtain which divides the men's from the women's side of the church is taken down, and the resulting freedom is so great that the girls in the mission schools are not allowed to attend! The baptismal service seems so hurried and irreverent to us too; the font is hidden from the women's side of the church, and many of them crowd to the front to see what is going on. You see there are many perplexing things arising from the existence of the hoped-for independent church.

With this for explanation and introduction it will be easier to understand some of the facts regarding the women Christians.

There are approximately 768 Christian women in the two churches, baptisms last year numbering 42 in the west church and about 150 in the east church. Besides the two large churches there is also a small new branch just begun in the north suburb by one of the women missionaries, Miss Garrioch.

In the little north suburb church a daily Bible school is being held with fifteen or more women training to be Biblewomen. Regular instruction in the west church is provided in the Sunday morning school, and there are several Biblewomen whose time is entirely taken up by going around the houses in the city constantly and speaking to the Christians and other women as the opportunity offers. The east church has a large women's sabbath school, with 150 registered. There are fifteen teachers, one being a foreigner, and Biblewomen who go to the homes to teach. In the spring and autumn Miss Garrioch holds classes for inquirers, with about twenty in each. Whatever can be gained from the preaching of the Word and the weekly prayer meetings should be counted in too. The attendance at the best is not large.

The north and west churches provide no activities for the women, but the east church has several. These are the Dorcas Society, which meets to make garments for the poor of the churches, and last year worked for the flood relief, the Temperance Society, and a monthly meeting for mothers, with talks on their duties and anything that will help with their home life. In these things the foreigners have a share, which without their fostering would soon

stop. There are two other organizations which might be included, a Finance Committee or group, which raises the support of one Biblewoman each year, and the Foreign Mission Society, which sends two missionaries to Petunia in the far north. These are Chinese men generally from that district.

Open-air preaching has resulted in many interesting things in Mukden. The women do a great deal of this during the spring and summer, especially at the time of the temple fairs. These meetings are not only held in the streets near the markets or at the tea resorts but right in the temple courts themselves, and the astounding thing is that the priests invite them free of charge, whereas every poor merchant who sets up a stall must pay a high rent. Needless to say this is a fine means of propaganda. A large tent is erected in the place allotted to them, and all the days of the three big fairs the Gospel is proclaimed in the midst of the Buddhist worshippers. Generally there are ten or more women helping, and the converts often become strong Christians. Last year at the tent in the midst of the tea stalls, on the bank of a small stream in the east suburb, which is before the mission houses, a woman heard the message and became much interested; she had had no contact with Christianity before. Since then she has been baptized, and now is the resident at the new north suburb church.

Family Worship.—Much is said at the church services to encourage this practice. Some families living in the same compound meet together at night for worship, and the pastors and three or four elders have regular rounds, when they urge the importance of family devotions as well as other things. Last year one of the things tried out was in this connection. Several men were appointed to go to the homes to show the people how to have family worship. In the church there was a little box placed at the door where the families who wished these men to come would place a slip, giving the name and address, at the time of the Sunday morning service. These were collected after the service, and the next week divided between those who were calling, who then went the rounds. Each would take three or four of these calls a week. It worked well as long as it was kept up, but the plan was not followed up, and now family worship is much lessened. Generally speaking,

family worship is observed in a very few homes, and then in the majority of cases only during the New Year holidays and at other times of leisure. This is due to a large extent, in spite of all that may be heard about the subject, to the fact that the Chinese do not fully understand or appreciate how important this means of grace really is.

In speaking of the outstanding qualities of character which make Chinese Christians as fine and strong as you find many to be, we can see in them a splendid simple faith which keeps their lives in tune, no matter whether there are many things which to us seem also necessary. Their endurance under trials which we know nothing of is witnessed to even by the most humble church member, and the reality of the difference between the Christian and the non-Christian neighbour is very evident in the way the Christian helps others, a virtue which is uncommon in the life which has not learned the meaning of "For Christ's sake."

Regarding non-Christian and especially temple worship, I would say that aside from the Mohammedans, the one word which describes the non-Christian religions in Manchuria is "decadent." One hundred years ago the glory of temple worship was at its height. Now there is absolutely nothing in the way of an attempt on the part of the people to make large gifts or to sacrifice anything in the way of time and thought on the temple worship. The vast sums of money and lands given them were the means of livelihood for the priests in those days, and their successors to-day are living on a very shabby recollection of former times and ceremonies, and subsisting on the wealthy properties that accrued to them at that time. The priests rent these out for large sums, most of them living comfortably enough, for the rentals bring them 200 to 1500 dollars a year. There are 10,000 priests in the province (Buddhists), 5,000 of whom are in the Mukden district. The temples number forty in the district, and twenty in the city, of which only four are large or important. At most times these are closed to the public, who use the smaller shrines in between the times of the three fairs when the temples are open. Even at this season the offerings are small. In the olden days there were tablets placed at the temple courts with the record of gifts inscribed.

To-day the priests say they have nothing to record and the scrolls are not in evidence. The temples are therefore open seldom, unless it is a holiday season and the people turn out in great numbers then. The women predominate, for they do most of the buying and go to take the children to see the sights. There is one large temple that is a women's temple and there you will find the greatest number of women going for their worship, but again mostly at the fair festival. In comparing Christian giving with the money taken in at the temples, it is only necessary to realise that the Christians are not wealthy enough as a rule to give great sums, but that their constant giving of what they are able will ultimately surmount the money that is given in temple worship, for to-day that revenue is practically nothing as far as the people are concerned.

The American Y.W.C.A. in North Russia.

T. R. Ponsford.

(*Of the Allied Y.M.C.A., Archangel District*).

Among those who had to withdraw from their work in Moscow and other places in the centre of Russia in the month of September, 1918, were a number of secretaries of the American Young Women's Christian Association. The great value of the task that they had performed during those difficult months, when there was so much to be done for the women of Russia and so few to do it, is not usually appreciated. After a perilous journey through Petrograd they reached Stockholm and from there they proceeded to Archangel in the hope that they could render further service in the area already occupied by the Allies and the territory beyond, as opportunities presented themselves.

It was not long before these ladies accepted the invitation of the Allied Y.M.C.A. to join forces with them in the great problem confronting them throughout the cold, dark days of winter with the troops of several nationalities. They brought with them to their task an understanding of

the Russian and a knowledge of the language, both of which stood them in good stead in their work, which, in the emergency, included supervision of the canteen service, so much appreciated by the Russian soldiers and so popular with the English-speaking troops. The presence and influence in our centres of these good women, particularly on the railroad front, had an uplifting effect upon the men. Men, weary and often almost frozen after their journeying in sledges throughout the night, and men who had been doing guard duty, found their way to the cheery log-fire in the Y.M.C.A. Railway Car, and the "Y Girl" (as she is called by the American soldiers) would spare no efforts to meet their needs by rising to prepare the cup of hot cocoa on the blazing logs. In no war zone where the Allied Forces have been engaged has this work of hospitality and this good cheer been more highly esteemed. Such ministrations as these have brought with them the touch from the Homeland, and in no sphere have they been more greatly needed.

In January last, after many efforts to secure suitable premises, the American Young Women's Christian Association opened a large place ideally situated in the centre of the town of Archangel, at which all American troops were made welcome and entertained by these ladies. Afternoon receptions were carefully organized, and large numbers of men have availed themselves of this privilege.

By means of hospital visitation, by applying themselves sympathetically to the problems arising out of the needs of the civilian population, by work amongst the Russian boy and girl scouts in Archangel, and by their willingness to serve, in whatever way possible and expedient, the community in this its hour of need, the Young Women's Christian Association has evoked the admiration of all those who have had opportunities to judge of the value of its service in the Archangel district, and has received many tributes setting the seal of acceptance upon what they have done in the interests of Russia during the past winter.

Reviews of Books.

South America and the War. F. A. KIRKPATRICK. Published by the University Press, Cambridge. 1918. Pp. 79 with a map. Price 4s. 6d. net.

This valuable little book, the contents of which were originally given to the public as lectures at King's College, London, explains the influence of the war upon South America. It is, however, on account of its appeal for closer interest and sympathy that it should be studied. The Latin-American Republics "still require interpretation to Europe," and this effort to that end is very commendable. The introductory chapter on "General Conditions" shows how every part of Europe and also North America shares the responsibility of South America as it is to-day. "The German Outlook on South America" in Chapter II. is based on a pamphlet, "Deutschland und Süd Amerika" by Professor Gast, of Aix-la-Chapelle; Chapters IV., V. and VI. describe the relations of the other European nations to "The Country of To-morrow." Of special interest are the estimates placed upon the influence of French thought and example on the Latin-American Republics, (P. 45 ff.) and the growing hold of Japan upon their trade (P. 49). "Truly the whole world is drawing nearer to South America," but is it also true within our World's Young Women's Christian Association? E. I. M. B.

How the Gospel Spread through Europe. Canon C. H. ROBINSON, D.D Published by the Society for Promoting Christian Knowledge. London 1919. Price 3s. 6d.

We study the history of missions in many Oriental countries and in Africa, and in these days when all our minds are so intent upon Europe this book might well counter-balance that other form of study. It is compiled by a master in Church History and based on his larger volume "The Conversion of Europe" which appeared recently, and which can serve as a source for fuller study of any special subject. Outlines and suggestions based on the volume have been issued for study circles.

As the author says, the "object has been to emphasize the labours of typical missionaries, and no attempt has been made to present a complete sketch of the spread of Christianity throughout Europe." For instance in Chapter V. on France, a considerable amouut of space is devoted to Martin of Tours and to Columbanus; in Chapter VII. on Scotland to Columba; in Chapter XII. on Germany to Boniface. These character sketches are most interesting, as indeed is the general survey. E. I. M. B.

SOME BOOKS ON CHRISTIAN SCIENCE.

During the past weeks a letter reached the Editor from Geneva requesting the names of some inexpensive English publications dealing with Christian Science. The following list was kindly drawn up for the correspondent by one who has made a close study of the subject and may prove interesting and useful to a wider circle :—

1. **The Faith and Works of Christian Science.** By STEPHEN PAGET. Published by Macmillan, St. Martin's Street, London. 3s. 6d.
2. **The Truth and Error of Christian Science.** By Miss CARTA STURGE. Published by J. Murray, 50a, Albemarle Street, London. 2s. 6d.
3. **A Review of Christian Science.** By MARGARET BENSON.

   What is Christian Science? By C. E. LITTLE.

   Christian Science and Spiritual Healing. By YORK FAUSSET.

   Three pamphlets (4d. each) published by the Society for the Propagation of Christian Knowledge, London.

Association and General News.

WORLD'S Y.W.C.A. SECRETARIES.—**Miss Spencer** spent the latter half of May in Switzerland, conferring with the leaders of the Comité Romand who gave her a very warm welcome. She returned to London for the June meeting of the Executive Committee, immediately after which she left for Denmark, to attend a conference of leaders at Nyborg Strand. From Denmark she goes to Sweden, and possibly to Finland, and afterwards to Norway, returning to the World's Office about the middle of July. **Miss Knight** is still working for the Association of Great Britain, organising clubs for the girls in Northern France, but recently she was able to undertake a tour of investigation in Belgium on behalf of the World's Extension Committee and to report on the needs there for Association work. **Miss Grace Saunders** left Egypt at the end of March and has since been in the Balkan States. She is expected back at Headquarters to make her report at any moment. **Miss Charlotte Niven**, recently appointed special secretary for France and Italy, has been in France almost continuously for the past six months, but will spend the summer in Italy, where it is hoped to open up some fresh work with the help of the American Young Women's Christian Association. The latest news of **Baroness Meyendorff** was to the effect that she and her family, having had to leave first Reval and later Riga on the advance of the Bolshevik army, had taken refuge in Saxony.

CANADA.—Openings for Social Work.—Feeling the importance to College women of pointing the way to open doors of social service, the Student Department of the Young Women's Christian Association has recently made a survey of opportunities for College women in Canada. This list includes, with many subdivisions, child welfare institutions, Big Sister and Big Brother Associations, school attendance officers, education and recreation, moving picture matrons, relief and rehabilitation, charity organisations, public health, work to improve conditions for the future, social science, civic improvement, employment, industries, inspection, church social work, Young Women's Christian Association secretarial work, social, physical and recreational work. Detailed information as to these opportunities is given to any who desire it.

Training Course for Y.W.C.A. Leaders.—Realising through their own expanding work the great demand for trained workers, in this and associations of like character, the Young Women's Christian Association has decided that their training course can no longer be delayed. The supply of workers is so inadequate that only half the requests that come to hand can be supplied. With the demobilising of war workers, many girls and women will be glad to avail themselves of opportunities to use their ability which war work has developed.

The training course will run from September 15th to December 15th, and its centre will be the new Dominion Council Headquarters, 604, Jarvis Street, Toronto. The course comprises lectures on Community Problems, Sociology, Bible Study, Young Women's Christian Association methods of work by the members of the staff of Toronto University, and experienced Social Service and Association workers. Ample opportunity will be given for practical work.

Missionary Giving Campaign.—"This year special effort is being made to bring the claims of the foreign mission field before the students of Canada. This is being done through a united Missionary Giving Campaign in all of the Canadian Colleges. Its slogan is 'A contribution from the students of Canada for work among the students of Asia.' Its aim is a

dual one—first, the raising of a definite contribution by the students of foreign lands; second—and most important of all—the reflex influence of such giving on the giver. It is hoped that in making definite sacrifices for missions, students may be stirred to a very real interest in it, and that the greater dedication of life service which we might reasonably expect from the ranks of college students may grow out of this.

"In this plan the Student Movement is working hand in hand with the Church. In a denominational college the fund will be devoted to some part of the foreign work which is the particular responsibility of that denomination. Thus the students in denominational colleges are helping to strengthen the foreign mission work of their own Church. The students, however, have the privilege of selecting the particular object from a list of various needs, presented by their own Mission Board. In inter-denominational colleges the contribution of the students will be devoted to some form of inter-denominational work, such as the foreign work of the Y.W.C.A. and Y.M.C.A.

"This series of missionary campaigns was begun in the colleges of the Maritime Provinces during the last week of November. The organisation of these conferences was under the direction of Mr. Cock, Travelling Student Secretary of Y.M.C.A. for the Eastern Provinces. Working with him were Miss Hamill, National Student Secretary of Y.W.C.A., and two returned missionaries—Miss Blackaddar, of India, and Mr. Robb, of Korea.—"*The Association Outlook*," *February*, 1919.

A New Venture in Toronto.—"A place to invite their men friends and spend a pleasant evening with them, has been a long felt need of the girls living away from home. In order to meet this need, the Dominion Council of the Young Women's Christian Association will open, sometime during May, a new Recreation Centre at 95, King Street West, Toronto. This centre will consist of a large Reception Room, prettily furnished with easy chairs, lounges, a piano, library and writing table; a tea room, and a recreation hall, where girls and their men friends may take part in pageants, folk dancing and games.

"At noon the building will be opened to all business girls. Any girl may bring her lunch, and eat it in the pretty, sunny tea room, or purchase light refreshments, if preferred. The recreation room and rest room will also be at their disposal.

"In order to take part in the games with their men friends in the evening, the girls must join the Blue Triangle Club, and wear the Blue Triangle insignia. The fee is one dollar.

"A similar recreation hall has been recently opened in Boston, and during the first month 4,000 girls visited the building. The Dominion Council feels that the girls of Canada will equally appreciate the provision that is being made for them."—"*The Association Outlook*," *May*, 1919.

CHINA.—Those readers who were interested in the two articles about the Young Women's Christian Association in **Changsha** which appeared in our last issue will be specially glad to hear that during March Miss Coppock visited the city to help Fröken Wikander and Fröken Nathorst, the two secretaries supported under the Chinese National Committee from Sweden, to select the pre-organisation Committee. "Previous to this," writes Miss Coppock, "some classes had been held, due to the pressure on the part of the women for some kind of activity, and I felt very happy over the personnel of the pre-organisation committee. Mrs. Yen, whose husband is dean of the Yale Medical School, was chosen chairman; Miss Liu, who is soon to be ordained as Chinese deaconess, the first in all China, was chosen as vice-chairman, Mrs. Chu, secretary and treasurer. There are nine members of the Committee representing the Epis-

copal, Wesleyan, Presbyterian, United Evangelical, Norwegian Churches, as well as the Yale Mission and the Chinese Red Cross. Four sub-committees were appointed for religious work, house, social and educational work. It was decided at the first committee meeting that a hostel should be opened admitting a few women and some students who very much need a safe place to live. Already there are organised English, cooking, sewing and Bible classes. Each Sunday afternoon there is a service for non-Christians. . . . We shall very shortly need a Chinese secretary, and she cannot easily be found. She should be a Changsha woman. . . . Also we shall need to send another foreign secretary, and it has been requested that we send an American this autumn."

The Fourth Conference of Association Secretaries.—"Sixty secretaries of eight nationalities, speaking six languages, representing ten denominations of the Church and ten cities in China, met in the Southern Methodist Mission compound at Sunkiang, thirty miles from Shanghai, in conference from January 25th to February 4th, marking an epoch in women's work in China. Fifteen Chinese secretaries speaking four distinct dialects were present. The official language of the meetings was Mandarin.

"Dr. Leighton Stuart of Nanking contributed largely to the thinking of the gathering in his four lectures on the World's Young Women's Christian Association basis—'Faith in God the Father as Creator; in Jesus Christ, His only Son, as Lord and Saviour; and in the Holy Spirit as Revealer of truth and Source of power for life and service, according to the Holy Scriptures.' Dr. Stuart was able to put into Chinese in the best of modern terms the kernel of his talks. Following this course, four evening talks on the application of this basis to Association work in China were given by Miss Grace Coppock, National Secretary; Miss Ingeborg Wikander of Changsha; Miss Ting Shu-king of Peking, and Dr. Lao of Canton.

"Sunday services were led by Dr. Chen Wei-ping, on 'Sacrificial Service,' by Dr. Stuart, Dr. Cheng Ching-yi, and Mr. A. L. Warnshuis. One service took the form of a corporate communion where at least ten denominations participated.

"A daily Bible class was led by Mrs. Kelhofer of the Shanghai Baptist College, on 'How We Got Our Bible,' and a similar discussion by Miss Coppock on the 'Presentation of Christianity to the Chinese Mind.' Daily periods of intercession were led by Mrs. W. S. Ward in English, and by Miss Ting Shu-ching in Chinese.

"The business of the conference was carried on in commissions appointed at the previous conference three years ago for the study of such Association problems as membership, training of secretaries, religious work, business methods, publications, girls' work, survey and occupation of new centres, educational work, student work, volunteer workers, and personal resources.

"The commission on membership reaffirmed the decision of last conference that secondary wives should not be received as members of the Young Women's Christian Association, because the practice of concubinage in China is injurious to the home and to the position of the women and contrary to good moral standards. Little can be done against the practice until Chinese women themselves take a definite stand. This commission also framed the following statement of purpose:

"'The purpose of the Young Women's Christian Association is to unite Chinese women and girls for advancement along spiritual, mental, physical, and social lines, and for service to God and country—according to the teachings of Jesus Christ.'

"Because a certain amount of technical preparation is necessary before an employed worker is of the highest value to an Association, the commis-

sion on secretaries recommended that the National Committee take steps immediately to secure a secretary who could give her entire time nationally to recruiting workers and planning and supervising their training. This commission was led by Miss Ward of Shanghai.

" Miss Sawyer's commission on girls' work reported on the experiments with clubs for girls under 20 years of age, both in school and out. They told of the work of the club called the Advance Guard, in the Shanghai Association, and advised that each city take up some form of club work for girls because of the importance of training girls to work together. It was urged that this work be emphasised by all city Associations, that results be carefully collected, and helpful literature published on methods.

" In the work of all commissions it became apparent that special literature was very much needed. Miss Fan Yu-jung of the Publication Department, reported that a number of technical leaflets describing the work of various committees of the Association, or the work of girls' clubs were in demand, and also outlines for Bible or inspirational study prepared especially for girls, since there is almost nothing of the sort in Chinese. A booklet stating the purpose, aims, and international relationships of the Association for the use of members and inquirers was recommended for immediate publication.

" A strong recommendation was made that the next meeting of a large Association body be a representative convention of members and officers from all centres. It was pointed out that there could not be a truly national work until after such a democratic gathering of members and expression of opinion."—" *News Items*," *March*, 1919.

In Hongkong.—" We actually have an Association now ! In December we secured St. Paul's Girls' School, a large bright room, with a beautiful view out over the Hongkong harbour. Two members of the Committee were appointed to help me with the furnishing. The women worked so well—I wish you might all have stepped in New Year's Day to see how dainty and pretty everything looked. The five double windows with their new hangings looked so nice, a roll top desk, a library table and two big screens are the principal articles of furniture, and the women loaned pictures and flower vases and other decorations for the occasion. Cut flowers, which we can get in abundance and so cheap, looked beautiful as a finishing touch. To our house-warming in this pretty bright spot, we welcomed about one hundred and fifty of our Chinese friends, and as they streamed in, my heart went up in deep gratitude to God that our Canadian Association had made this beginning possible. The programme and social hour which followed was largely arranged and given by the women themselves, one musical number by the principal and one of the other mistresses of St. Stephen's Girls' School being the only exception. The Association is a centre for Bible classes and other meetings and social gatherings. A students' meeting which we arranged for Dr. Sherwood Eddy was too large for our quarters, so we used the Young Men's Christian Association Auditorium. Over 300 students representing various schools attended.

" These first few months I have been more busy, it seems to me, keeping these good women *from* doing things rather than having to encourage them to work. Their enthusiasm, earnestness and eagerness surpass anything I have ever experienced. They greatly enjoy meetings, and I am glad they are willing to give the time. This month I hope to work out a course of study on our Association movement for the members of the Committee and others who are to be known as auxiliary members. There are splendid leaders among this group. Mrs. Ma, our Chairman, is a wonderfully strong Christian woman and is a big help and inspiration to all of us."—Miss ELLIOTT, in " *The Association Outlook* " (*Canada*), *May*, 1919.

For Higher Service.—" The staff of Association secretaries in China knows its first loss in the death of Marie Belleville at **Shanghai, March** 8th. A graduate of Bryn Mawr College in the class of 1909, Miss Belleville was for five years a physical director in Pittsburg playgrounds. The greater part of her Association experience in the United States was in work at the West Side Branch, New York City, where she was acting general secretary at the time she resigned to come to China, in the summer of 1917.

" At the Peking Language School during the winter of 1917-18 Miss Belleville made an exceptionally good record as a language student, and rendered valuable assistance in the Association at Peking. She spent last summer at Peitaiho and took part in athletics of every kind, making many friends. In October she was appointed to Association work in Canton, where her loss from the staff will be deeply felt."—" *News Items*," *March*, 1919.

The Friends' Emergency Committee.—At a time when our sympathies are being called out in all directions, especially in view of the continued blockade, our readers will be glad to know of a link of love and service which has been kept up continuously between England and Germany throughout the war. The Friends' Emergency Committee of London has been helping " enemy aliens " in distress in Great Britain, and a band of devoted German workers have done the same in their own country. Dr. Elizabeth Rotten has been especially active in her efforts, not only for the women and children, but for the civilians interned at Ruhleben, many of whom, on their return to England, have borne grateful testimony to what she has done for them. Since the Armistice brought no raising of the blockade, and the sufferings of the women and children in Central Europe became more and more acute, the Friends' Emergency Committee have obtained a permit from the Supreme Economic Council in Paris to send preserved milk, clothing and other baby necessaries for the nursing mothers and children under three. A number of consignments have already been sent to Berlin, and Dr. Rotten has been entrusted with their distribution among lying-in hospitals and other institutions in close touch with the most needy people. Some extracts from her letters, dated from the office of the German Welfare Committee, in which they have formed a special " Work of Love from England " department, will be of interest: " We are longing for the presence of you and your fellow-workers to show you the joy your presents give, and the impression made by the spirit accompanying them. We are convinced that the seed sown by your work of love bears fruit quietly in many a spot unknown to you or to us. Two women factory inspectors told us that during the whole four and a half years of war they had never seen anything more affecting than the joy of the women who received gifts. We hope that many who have never heard of your aims and your efforts will get a glimpse into a new and more beautiful world."

Also the following letter from Dr. Rotten was written on May 13th, after the peace terms had been made known in Germany:—

" I would only gladly tell you now with what thankfulness and joy, indeed delight, we unpacked the delightful things, especially those of bales containing clothing, as far as they stayed in Berlin. It would be quite impossible to describe this, and we all wished so often that you and some of your helpers were with us in order to witness our gratefulness and joy. Every separate garment and all the fine sewing speak eloquently of the stream of love and sympathy and goodwill which caused and accompanied the gifts, and we do everything possible that the receivers may have the same feelings.

" Most people are just now so utterly depressed, almost apathetic and without any hope, that you will understand how difficult it is to prevail on

them to lend an ear to any message of goodwill from across the water. I was never more convinced than now of the truth and of the healing power of that gospel of love and sacrifice which your Society by its life and deeds is spreading in a world just now benumbed and prostrate."—E. F. HOWARD, 27, *Chancery Lane, London, W.C.*2.

FRANCE.—L'Y.W.C.A. Américaine en France.— La troisième réunion du *Conseil Provisoire* convoqué par l'Y.W.C.A. Américaine en France a eu lieu le 29 Avril à Paris. Pendant la période depuis la première réunion au mois de Janvier, les différentes sections du Conseil, l'Union Chrétienne de Jeunes Filles, the Student Christian Movement, les Amies de la Jeune Fille et la délégation du Conseil National des Femmes Françaises, avaient entrepris de fonder chacune une *illustration-type* démontrant de manière concrète le but ultime de leur travail. Le temps a manqué pour réaliser tous ces projets. Pourtant à Paris, l'Union Chrétienne de Jeunes Filles, en collaboration avec l'Y.W.C.A. Américaine a trouvé un bâtiment à la Rue Daunou, où bientôt elle espère démontrer ce que peut être un centre idéal pour les jeunes filles. A Marseille, les Amies de la Jeune Fille créent une œuvre de même type. Quant aux Foyers des Alliées, l'organisation a pris une orientation nouvelle en ouvrant des Foyers dans les régions dévastées, notemment à Reims et à Lille. De nouveaux centres s'ouvrent d'ailleurs dans les villes où l'œuvre fonctionne déjà, telles qu'à Lyons et à Bourges.

En plus des illustrations-types des *Commissions* ont été formées composées de plusieurs membres déléguées par chaque section se proposant d'étudier plus à fond certaines questions et y amenant l'appoint d'un échange d'expériences. Ces Commissions sont au nombre de cinq :—

I. *Récréation.*—Le but de cette commission est de susciter en France un mouvement pour la propagation de la récréation saine et elle a étudié les questions des Maisons de Vacances ; de l'Education Physique dans les Ecoles en France, où l'obstacle primordial parait être une loi qui rend le professeur de gymnastique responsable de tout accident qui peut arriver à l'élève ; et des Eclaireuses, la société semblable à celles des "Girl Guides" avec le but de créer une âme saine dans un corps sain.

Cette commission a résolu : (*a*) De faire des investigations parmi les lieux de plaisir fréquentées par les jeunes filles en dehors des Foyers dans le but de prouver la nécessité d'une récréation saine. (*b*) De créer des professionelles en matière d'enseignement de la récréation parmi les femmes françaises. (*c*) De collaborer dans toute la mesure possible avec les organisations existant déjà.

II. et III. *Education Pratique et Education Morale.*—Ces deux commissions ont travaillé indépendemment l'une de l'autre mais les sujets dont elles traitent toutes deux tenaient à la fois de l'intellectuel et du moral. Il a donc été jugé opportun de combiner les rapports. Les questions suivantes ont été mises à l'étude d'utilité pratique :—

(*a*) *Hygiène.*—Son effet sur la personnalité. La valeur sociale de la propagande anti-tuberculose et d'hygiène infantile. Rapport entre la pureté morale et la pureté physique.

Il a été décidé de donner une série de causeries sur l'hygiène. Certains sujets ont déjà été traités en province et à Paris, mais il s'agirait de systématiser ces conférences d'après un plan préconçu. Des consultations gratuites seront établies dans les Foyers. La doctoresse qui veillera sur la santé des membres gagnera ainsi peu à peu leur confiance et pourra facilement entreprendre une série de causeries, commençant par des sujets d'intérêt général et petit à petit abordant des sujets plus intimes.

(*b*) *Enseignements Menagers.*—L'étude des enseignements menagers est le meilleur moyen de diminuer le labeur domestique. Démonstration des avantages de l'emploi de machines. La démonstration que gagner sa vie n'est pas incompatible avec l'amour de la famille.

(*c*) Madame Maria Vérone a prêté le concours de son talent à la tache éducatrice d'étudier l'état social et civique des femmes, et a déjà donné plusieurs conférences sur des sujets traitant des lois. Ces causeries ont ensuite été l'objet des rapports et des discussions.

(*d*) *Culture générale.—Art.*—Il est décidé de compiler des listes de chants, de gravures ou de réproductions de chef-d'œuvres dont on pourrait faire usage dans les Foyers. L'amour de l'art, l'initiation à la beauté est un des moyens les plus surs d'élever les jeunes cœurs et de les rapprocher de la vérité. De plus l'étude de chœurs répétés en commun aide à établir entre les participantes le sentiment de la solidarité.

Etude de la nature.—Il est décidé d'encourager l'étude de la Nature par tous les moyens : causeries, lectures, projections, cours de botanique, élevage d'animaux et surtout les promenades en plein air qui assainissent le corps, instruisent l'esprit et élèvent l'âme.

Comme *Moyens d'Action* la commission a décidé de compiler une liste de titres de *Causeries* traitant de sujets divers pouvant intéresser, éduquer la jeune fille et servir à la presentation d'un idéal. Il est aussi décidé de créer une liste de livres pouvant alimenter les *Bibliothèques*. Les jeunes filles sont avides de lecture et le choix des livres a une importance primordiale. Il faut des romans, des voyages, des récits historiques, des biographies, des volumes plus sérieux traitant de sujets d'art, de science et de philosophie.

Des *Clubs d'Etudes Sociales* ont été formé à Roanne et à Saint Etienne parmi les membres des Foyers dans le but de discuter toutes les questions intéressant la femme au point de vue de la législation, de la moralité et de l'éducation. Dans ces clubs les jeunes filles ont entrepris d'étudier au moyen de lectures, de discussions ou de causeries données par des personnes compétentes quelles sont les conditions actuelles et quelles seraient les conditions idéales. Ensuite par quels moyens elles peuvent tenter de s'améliorer, non seulement dans leur vie personelle mais dans leurs rapports avec la famille et la société.

Représentations.—(*a*) "Pageants." La Pageant est un spectacle dramatique mime, avec des chœurs, de la musique, des danses, etc., représentant des scènes variées qui exposent une idée continue. C'est, par example, les scènes héroïques de la vie d'un peuple, ou des examples illustrant de nobles sentiments, tels que la fraternité, la sympathie, etc. En revétant l'abstrait d'une force concrète on le rend plus vivant aux jeunes esprits. Au Moyen Age les faits humains de la doctrine chrétienne étaient ainsi présentés sous forme de Mystères et ils pénétraient aisement dans l'imagination populaire.

(*b*) L'impression que fait une pièce apprise par cœur et jouée est durable. Il importe donc de choisir des drames ou des comédies à sentiments élevés Rien n'est meilleur que la participation en commun d'un travail tendant vers un but unique dans lequel l'individu est subordonné au tout.

(*c*) Le Cinéma peut avoir son utilité pour illustrer les causeries, etc.

IV. *Le Placement et le Travail de la Femme.*—Le but de cette commission est de se documenter non seulement sur le sujet de placement mais sur toute question relative au travail féminin. Deux millions d'hommes sont morts en France. Des milliers de femmes se trouvent sans soutien et doivent gagner leur vie ! Ces femmes vu l'état économique de la France doivent être à même de donner le meilleur rendement possible. Peu sont des professionelles. Par ignorance elles entreprenent des travaux les moins rénumérés et les moins désirables. Certaines industries telles que le travail des cheveux, le papier peint, les articles de Paris, la métallurgie, la gravure, sont en train d'être étudiées au point de vue du placement. Le travail de bureau est pris en considération, spécialement au point de vue des degrés supérieurs auxquels la femme peut atteindre. Les nouvelles carrières ouvertes aux femmes dans les professions libérales sont également mises à l'étude.

La commission a décidé : (*a*) De créer un Bureau d'Information pour les

professions féminines au Foyer des Alliées de l'Y.W.C.A., Quai d'Orsay, Paris. Le Ministère de Travail a consenti à laisser la commission du Placement y placer une conseillère pour aider les jeunes filles françaises à trouver leur orientation professionelle. Il faut trouver la personne qualifiée pour cet emploi délicat, qui nécessite de grandes qualités psychologiques.

(*b*) De considérer le moyen de créer une fédération des différents bureaux de placement existants, de manière à renforcer leur utilité et à la coordonner. Cette étude doit d'abord être approfondie avant d'arrêter un plan d'action.

(*c*) D'étudier quelles sont les industries qui ont le plus besoin de la main-d'œuvre féminin, pour former et préparer des femmes pour ces emplois.

(*d*) Le travail de bureau étant mal payé, de faire une enquête sur les cours à suivre pour devenir surveillante, inspectrice, directrice.

(*e*) D'encourager les soins médicaux, la création de mutualité et de maisons de repos.

La commission du Placement a déjà réuni une documentation sur les sujets suivants : l'industrie, le travail des femmes pendant la guerre, la charte internationale proposée, le travail des femmes dans les bureaux, l'avenir dans les carrières libérales. Cela constitue une bibliothèque qui se trouve à la disposition de tous ceux que cela intéresse. La commission sera heureuse de recevoir toutes les informations possibles sur les sujets traitant du travail des femmes au Secretariat, 8, Place Edouard VII., Paris.

V. *Finance*.—La commission formée dans le but d'étudier les meilleures méthodès pour gérer les finances d'une œuvre à décidé.

(*a*) De placer à la disposition de chaque section du Conseil Provisoire une brochure traitant de quelle manière on parviendra à établir la balance entre le cout et le rapport d'une organisation modèle ; de réunir des statistiques sur la moyen des prix à fixer pour le logement, les repas, etc. ; des renseignements et des conseils ayant pour but l'espoir de regler le barême des cours éducatifs et recréatifs dans les œuvres diverses.

(*b*) De recommender que les illustrations-types créées par le Conseil Provisoire soient basées sur les renseignements puisés dans cette brochure, afin que les travaux de la Commission de Finance puissent devenir une aide pour tout le travail futur.

En outre les Commissions se proposent de publier des rapports de leurs travaux afin de répandre le plus loin possible l'utilité qui pourrait en résulter. Il est espéré que ces brochures auront une circulation étendue afin que toute organisation s'intéressant aux femmes puisse en profiter.

En récapitulant le travail accompli jusqu'à maintenant par le Conseil Provisoire, il apparait évident qu'outre les renseignements recueillis par les Commissions et le travail pratique entrepris, les réunions du Conseil Provisoire ont eu en elles-mêmes une valeur appréciable. Elles ont fait naître l'occasion d'entendre des causeries sur les sujets d'importance pour toutes les femmes à l'heure actuelle et prouve que la réunion de femmes américaines et de déléguées des diverses parties de la France avait crée une source de profit et d'entente mutuelle.

JAPAN.—Help for Siberia.—"We are very proud of the showing made by the different associations in the matter of sending toys to Siberia to make the unfortunate little children in Vladivostock happy. We sent over enough toys for more than 1,500 children, and they were delivered on the Russian Christmas days. Dolls were by far the most popular gift with both girls and boys. We saw these children three days after Christmas, and they were still carrying the dollies and mechanical toys around with them wherever they went. In addition to toys, the friends and members of the association throughout Japan sent in enough clothes to fill twenty-two boxes and four kori (large packing cases)."—"*Young Women of Japan*," *March*, 1919.

Emigration Work at Kobe.—"Mrs. Otsuka has come from Hiroshima as emigration worker. Work was begun on March 8th and 10th, when about 180 women sailing on the Shinyo Maru were met at the examination hall, where they are tested for trechona and hook-worm. The privilege of meeting these women was granted by the prefectural officials and examining physicians. As many as we could meet personally were given cards of introduction to Miss Ellis in San Francisco, Cal. Miss Kawai's pamphlet of instructions for use during the voyage was distributed. On Monday a few of the women came to a special meeting held at the same place, where American clothes, table setting, baby clothes, etc., were shown, and at the same time simple talk on health and spiritual matters was given."—"*Young Women of Japan*," *April*, 1919.

PORTUGAL.—Women's Education.—"The movement in Portugal in favour of higher education for women is comparatively recent. It cannot be said to have won as yet the cordial sympathy of the intellectual class. The young women are entering the universities in increasing numbers, however. In the University of Coimbra there are approximately seventy-five young women, the great majority of whom are in the Faculty of Letters. Women are found in all other faculties, pharmacy included. It is said that two women are now practising law in Portugal. The first woman was graduated from the University of Coimbra about twenty years ago, in the three faculties of medicines, science, and philosophy, after overcoming serious obstacles, largely the result of time-honoured prejudices against women entering the professions. The only woman professor in the three universities is Dr. Carolina Michaelis de Vasconcellos, the very able and highly respected professor of Portuguese and Romantic Philology and German Language and Literature in the Faculty of Letters of the University of Coimbra."—"*The Student World*," *April*, 1919.

SOUTH AFRICA.—Miss Ferguson of Wellington.—"It is with a deep sense of loss to South Africa that we record the passing on March 28th, at the age of eighty-two, of Miss Ferguson, President Emeritus of the Huguenot College and Seminary, Wellington.

"In 1874 Dr. Ferguson came from America and became Principal of the Huguenot Seminary and later President of its successor, the Huguenot College. Her loss will be greatly felt by the whole institution and by the nearly 15,000 past students scattered over South Africa and other parts of the world. In a sketch of Miss Ferguson's career in the *Cape Times* at the time of her retirement in 1910, Mr. Polhemus Lyon wrote:

"'After firmly establishing the success of the Seminary, which offers both primary and high school education to girls, and encouraging increasing numbers to continue to Matriculation, Miss Ferguson conceived the idea of furnishing facilities for higher education for young women, as had long been offered to young men by the several established colleges. While in 25 years some 20 odd girls throughout the length and breadth of South Africa had pursued their studies beyond Matriculation, no genuine encouragement had been given them to continue their course of study, until Miss Ferguson succeeded in opening, in 1898, the first college for the higher education of women. So successful has the Huguenot College been that the other colleges have for several years also encouraged young women to avail of their facilities, and there are now nearly 100 of these in our colleges. All honour to Miss Ferguson, to whom is due in no small measure this effort of girls to continue their studies. What this means to our country in more thoroughly educated women, in better prepared teachers, in more highly cultured wives and mothers, one can hardly estimate.

"'Beginning, at the instance of the Rev. Andrew Murray, in January,

1874, in a very modest way, Miss Ferguson, supported by her collaborator, Miss Bliss, has built up the Seminary, which to-day is practically free from debt—that is to say, the property of over 30 acres and some 13 buildings, valued at something over £70,000, is burdened by no mortgage, while the College property, of about £20,000 value, has likewise been built up through Miss Ferguson's untiring effort and prayer of faith. To her executive ability, to the wisdom with which she and Miss Bliss have selected associates, to the confidence which these two wemen have inspired, is due the good educational and financial position in which the Council and trustees find themselves.

"'South Africa feels grateful to this true patriot, and the women of this country have a right to be proud that one of their own sex has accomplished so much.'"—*"The Christian Express," May* 1, 1919.

Y.W.C.A. Seaside Holiday Home, Muizenberg, Cape Province.—"You would have been interested could you have looked in about an hour ago, and seen our lively, happy party of young women and girls having their supper outside on our broad, beautiful stoep overlooking the sea and mountains; just the very girls we want, and on Sunday evenings a good many bring friends, too, who drop in to supper. We can seat about fifty; it is such a boon these hot days to be able to have all meals outside. Our new wing is going to be a real help. Six double rooms and eight pretty little single cubicles. These will be in great demand. There is a lovely balcony with a fine view, on to which each little room leads, and they will be able if they like to sleep outside, as it will be quite safe.

"It is not easy to make people understand what a Young Women's Christian Association Seaside Holiday Home really means and stands for, and I get some very amusing requests from up-country and various places, but we are trying to get it on to a right foundation at the start and really keep it for the girls, and there are more than enough to fill it."—*From a recent letter to Headquarters.*

Policewomen.—"The movement for women police is of recent but very rapid growth. Mrs. French was sworn in as a policewoman in San Francisco to enable her to obtain access to the trial of girls, when she was engaged in rescue work. Los Angeles, Cal., appointed the first regular policewoman, Mrs. A. S. Wells, in 1910. By 1916 America had over 125 policewomen, and it is noteworthy that Chicago, with woman suffrage, had 40, and unenfranchised New York had none.

"Sweden has policewomen, and the women town councillors of Stockholm demand an increase in their numbers and their pay.

"South Australia appointed three in 1917, and Western Australia appointed two. New South Wales already had them, and the Chief Commissioners of South Australia and New South Wales both give very favourable opinions on their work.

"In New Zealand the W.C.T.U. is asking for women police.

"In South Africa, Cape Province has one official policewoman, with two assistants, paid and approved by the Government. Capetown has six—three paid by Government and three by the Municipality. The House of Assembly for the Union discussed a motion for the appointment of women in urban centres, but withdrew it.

"In the United States other states are following California. In Texas the Mayor appointed policewomen selected by women's organisations. Massachusetts, New Jersey, and New Orleans have policewomen, and New York has now a woman police commissioner, Ellen O'Grady.

"In Great Britain during the past three years over 2,000 women have been trained. The local status of the policewoman has greatly changed for the better during that time, but the conditions in the service are still

anomalous and unsatisfactory. The disapproval expressed by permanent Home Office officials against the "swearing in" of policewomen has been entirely ignored by magistrates, chief constables, and Scottish officers of the law. Over two hundred women have been sworn in during the past two years, and are working with full powers. In some towns the policewoman who has been sworn in receives the status of an inspector, with a grant for uniform, but nowhere is she yet qualified to work for a pension. Miss Ferguson was appointed superintendent in the Bristol Constabulary to supervise the staff of plain clothes policewomen in that city. The policewomen in the different towns are paid according to the decisions of the different watch committees."—"*International Woman Suffrage News*," *August* 1918.

American Y.W.C.A. Industrial Commission to Europe.—The Executive Committee of the World's Young Women's Christian Association received at the May meeting in London the members of the Industrial Commission sent to Europe by the American War Work Council. The morning meeting was given to the presentation of the purpose of the Commission, and the statement of the work of the different organizations represented on it.

Miss Florence Simms expressed the debt which the American Association owed to the World's Young Women's Christian Association Conference in Berlin in 1910 for the charter which at that time had been given for the development of the industrial work in the Association movement. She recalled the recommendations which the delegates had accepted, and stated that the Commission was the out-growth of following that charter these nine years. These recommendations were:—

I.—Acknowledging the fact that the teachings of Jesus Christ are the basis of the right social life of women, we recommend that a thorough and systematic study of the social significance of its teaching be undertaken by the leaders of the Young Women's Christian Association.

II.—In consideration of the fact that present social and industrial conditions militate against the highest development of Christian sisterhood, and in view of the service which the Young Women's Christian Association should render, it is recommended:—

That the Association urge upon its members as a definite duty the study of the social and industrial problems of the day:—

(*a*) By investigation of the physical and economic requirements of working women.

(*b*) By study of the means of amelioration which legislation and private endeavour offer for conditions under which women live and work.

(*c*) By a careful examination of organizations among working women.

III.—That the Association seek to bestow, as far as possible, its benefits, not only on its members but also on all young women in the community, seeking to adapt itself to the peculiar needs of particular groups. We would also recommend to the National Committee of those countries where the immigration problem is an important one that they seek to develop a spirit of responsibility on the part of the native women of the land for their foreign sisters, and plan definite activities to meet their special needs. Finally, we would urge the importance of placing a greater emphasis upon work among girls in the adolescent period.

IV.—That the Association consider more seriously the social and intellectual development of its members.

V.—That the Association should keep in such close touch with all classes of women that it may be able to give religious training to all

those who will accept it, and interpret the mind of Christ in such fashion that a spirit of obligation and common sisterhood may be developed among all women. Moreover, it should endeavour to bring those women alienated from or indifferent to the Church of Christ back into vital relationship with it.

VI.—That the Association seek to develop among women of leisure such a sense of individual responsibility for the community life that they will be led to study the conditions of working women, and to embrace this opportunity to serve them for the sake of Him Who came not to be ministered unto but to minister.

Such specialized service demands not only natural ability but training. Therefore it is recommended that the National Committees establish Training Schools for women workers and special Conferences where short courses in Bible Study and Association methods can be given.

The Commission sent by the Young Women's Christian Association with representatives of industrial organizations is an interpretation of Christianity in its attempt to identify itself with the agencies seeking a better industrial and economic life for women. It is an attempt to bring together the different groups of women in this realm of human service for a better understanding of the needs of women workers. Christianity gives us a basis for understanding. Possibly the place of the world's greatest cleavage is the industrial life, in which women are peculiarly involved in their changing conditions of to-day, and it is at this place that the Association must seek to unify society by applying the spirit and teachings of Jesus Christ which they believe to be the only hope of the world's redemption.

The Commission came to Europe, not so much to investigate the conditions under which women are working, because already its members were quite familiar with them, but especially to establish friendly relations with the women of other countries who are concerned for the industrial life of women, that internationally there may be among women a feeling of responsibility and of understanding. It is hoped that the nations which are more advanced in this matter may be a stimulus to the ones which are less progressive, and that there may be an agreement, at least in the minds of the women, on the standards toward which they all should work.

The Commission reported a most successful visit to France where they had been well received by the French women. Plans for the Commission in England were made by the British Association, and included conference with the most prominent and thoughtful leaders in the realm of industrial life and reform and with Christian leaders working for a better industrial life.

The following members of the Commission spoke briefly of the work of their organizations: Mrs. Andrews, representing the American branch of the International Association for Labour Legislation; Miss Swartz, representing the Consumers' League, which in America makes investigations of conditions of work of women, and urges legislative action as a means of remedying these conditions; Miss Dreier, representing the Women's Trade Union League, which is giving the women a chance for self-expression through organization of the labour group; Miss Dingman, from the standpoint of the munition workers in France, spoke of the new realization of sisterhood which had come to the women working with the war-workers of France, emphasizing especially that our Young Women's Christian Association must go to the industrial women in a spirit of sisterhood, and side by side with them work out their problems. Only in this way can the Association interpret the message of Jesus Christ. The other members of the Commission are from the Young Women's Christian Association; Mrs. James S. Cushman, Chairman of the War Work Council; Miss Marie Wing, General Secretary of the Association, Cleveland, Ohio; and Miss Imogene B. Ireland, Secretary to the Commission.

Later a statement of the situation will be made in the "QUARTERLY" by the Commission. Its members, even at this early meeting, were very strong in their belief that women are to be an especially important factor in the new world, and that the industrial life presents the pioneer phase of the new life which women must meet in our changing order.

UNITED STATES OF AMERICA.—Reconstruction Work.—"Throughout the Young Women's Christian Association, in facing the problems attendant upon demobilisation, reconstruction and reconciliation, the need of greater knowledge and special training for volunteer workers and committee members is becoming more widely recognised. To meet the increasing demand, the Volunteers' Working Bureau of the War Work Council is conducting a number of lecture sessions on Reconstruction Work among women, similar to its previous sessions on War Work, that have had representative attendance from twenty-eight different cities, and have proved equally helpful to committee, chairman and members already interested in the Association, and to women who have never worked with it before, but who have become desirous of doing so. The lecture sessions are recommended especially for leaders, and for those who may become leaders in the Young Women's Christian Association or in other organisations having for their object Christian service among women, that they may take back to their activities new knowledge and fresh inspiration.

"The next lecture session will be conducted at the national headquarters, 600, Lexington Avenue, New York City, beginning February 4th, and lasting about three and a half weeks. The lectures are open to everyone interested in the conditions and needs of women as affected by the war and by the succeeding period of readjustment.

"After the informational lecture session has been satisfactorily completed, those who desire may, upon recommendation, begin active service in some branch of the work, and complete a training course of which the lecture session is but one feature. A certificate will be given by the War Work Council to those who satisfactorily meet all requirements.

"Where the demand warrants, similar lecture sessions may be conducted at the various field headquarters, in connection with regular training courses, to be given by the secretarial department."—"*The Association Monthly*," *January*, 1919.

The Social Education Conference.—"The first Conference on Social Education drew a group of women physicians from all over the country to 600, Lexington Avenue, for five days commencing November 25th. True to their slogan—Back to Health—their sessions were taken up with the discussion of the methods, ideals and standards of physical, mental and social health for women and girls. No one can estimate what it can mean to have physicians who are willing to take the preventative point of view in the matter of health standards and work together for Social Education. They conferred with open minds, willing to practice health rather than medicine."—"*The Association Monthly*," *January*, 1919.

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